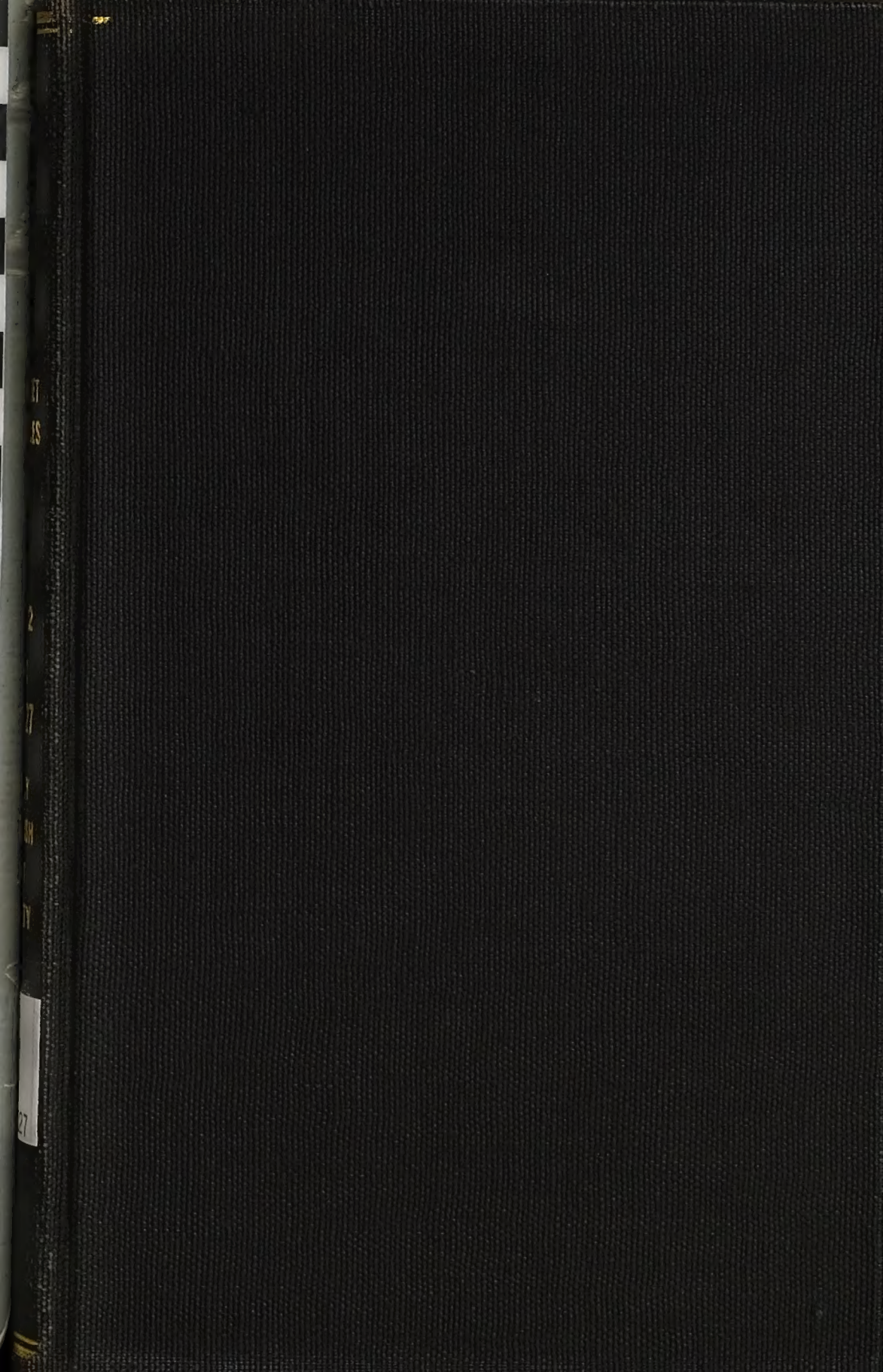




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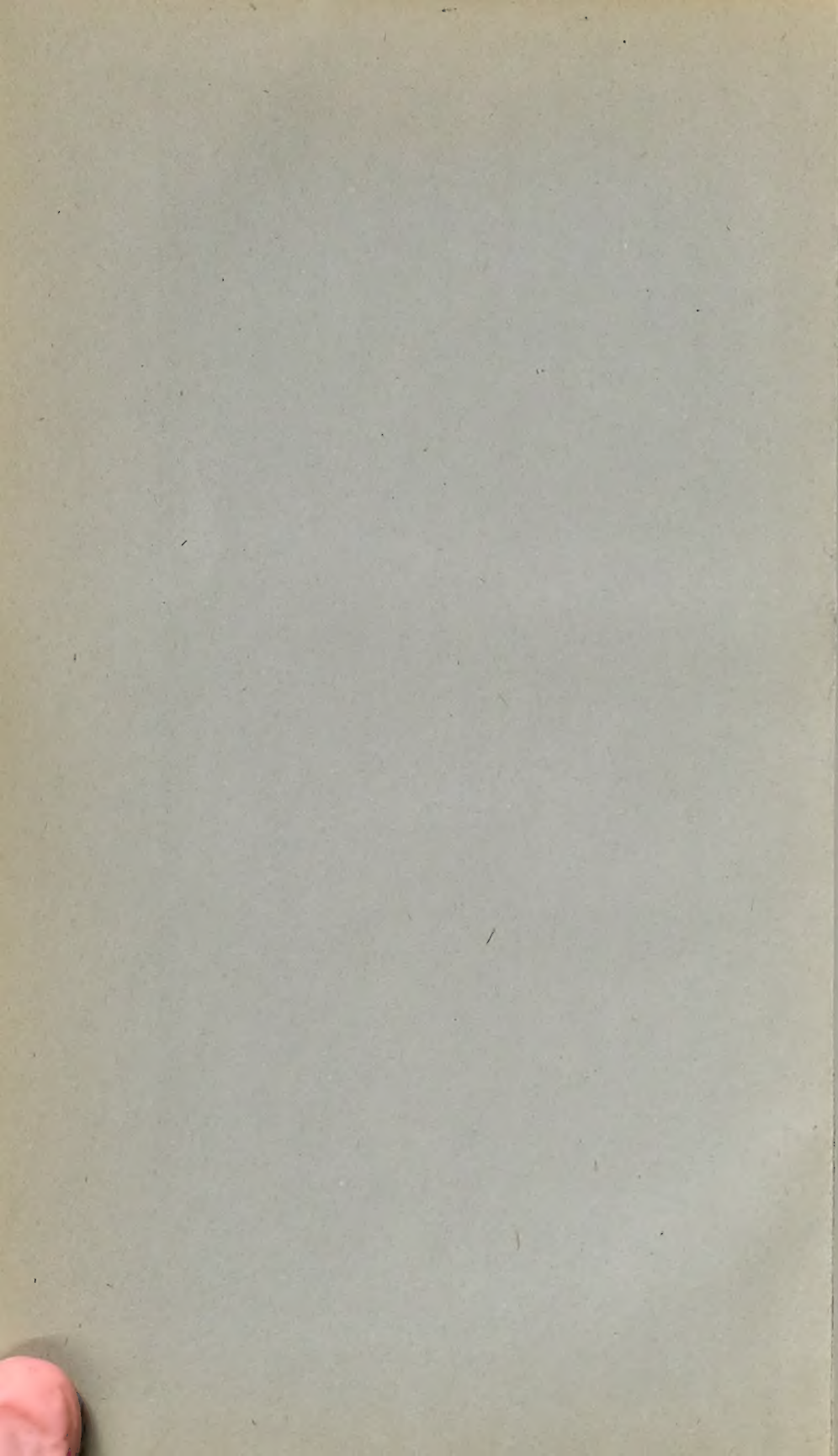
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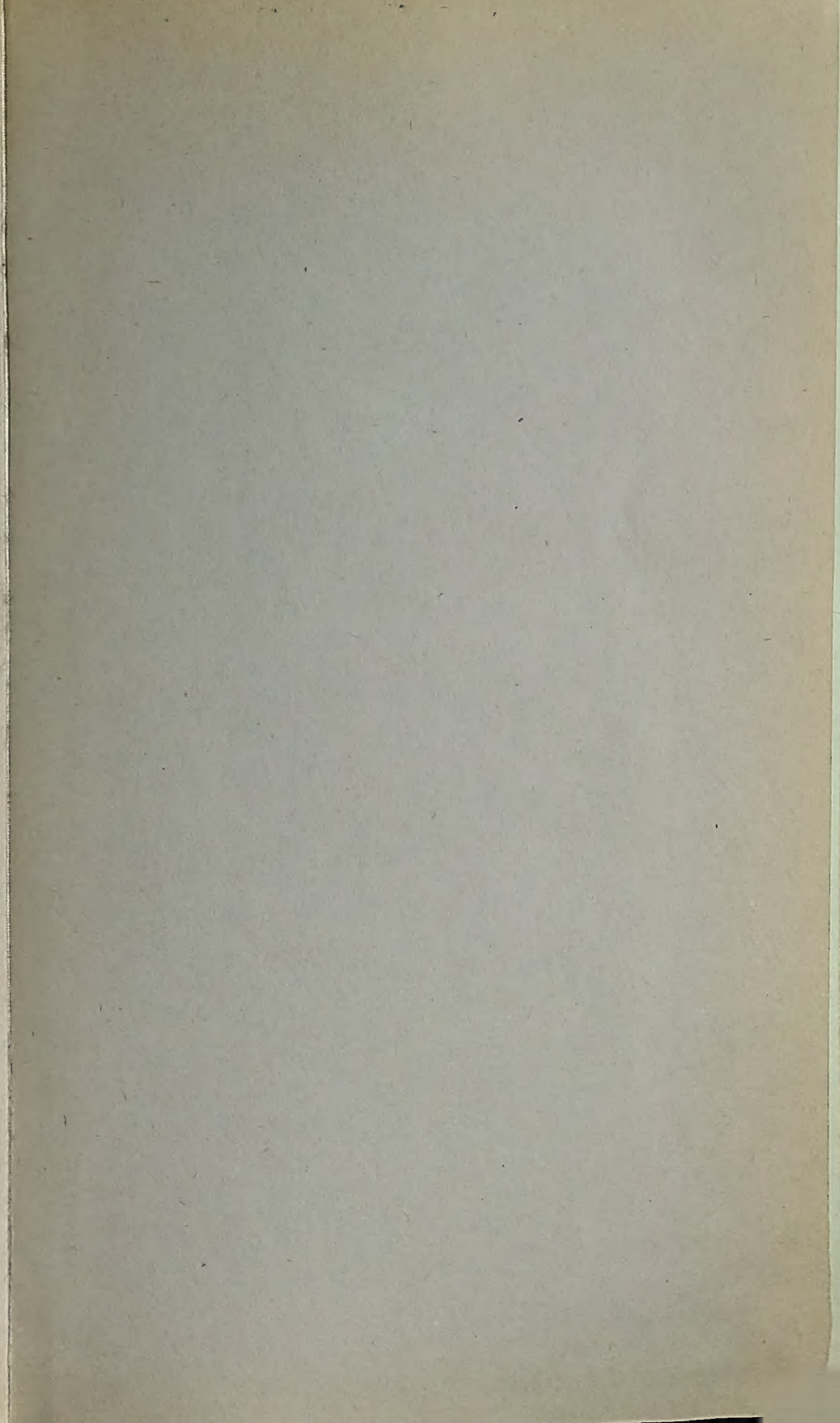
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EDITED BY

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PART II. I—Z.

LONDON:

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BY KEGAN PAUL, TRENCH, TRÜBNER & CO., LTD.

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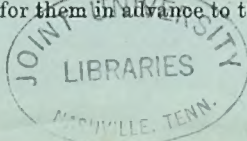
The Early English Text Society was started by Dr. Furnivall in 1864 for the purpose of bringing the mass of Old English Literature within the reach of the ordinary student, and of wiping away the reproach under which England had long rested, of having felt little interest in the monuments of her early language and life.

On the starting of the Society, so many Texts of importance were at once taken in hand by its Editors, that it became necessary in 1867 to open, besides the *Original Series* with which the Society began, an *Extra Series* which should be mainly devoted to fresh editions of all that is most valuable in printed MSS. and Caxton's and other black-letter books, though first editions of MSS. will not be excluded when the convenience of issuing them demands their inclusion in the Extra Series.

During the forty-one years of the Society's existence, it has produced, with whatever shortcomings, an amount of good solid work for which all students of our Language, and some of our Literature, must be grateful, and which has rendered possible the beginnings (at least) of proper Histories and Dictionaries of that Language and Literature, and has illustrated the thoughts, the life, the manners and customs of our forefathers and foremothers.

But the Society's experience has shown the very small number of those inheritors of the speech of Cynewulf, Chaucer, and Shakspeare, who care two guineas a year for the records of that speech. 'Let the dead past bury its dead' is still the cry of Great Britain and her Colonies, and of America, in the matter of language. The Society has never had money enough to produce the Texts that could easily have been got ready for it; and many Editors are now anxious to send to press the work they have prepared. The necessity has therefore arisen for trying to increase the number of the Society's members, and to induce its well-wishers to help it by gifts of money, either in one sum or by instalments. The Committee trust that every Member will bring before his or her friends and acquaintances the Society's claims for liberal support. Until all Early English MSS. are printed, no proper History of our Language or Social Life is possible.

The Subscription to the Society, which constitutes membership, is £1 1s. a year for the ORIGINAL SERIES, and £1 1s. for the EXTRA SERIES, due in advance on the 1st of JANUARY, and should be paid by Cheque, Postal Order, or Money-Order, crossed 'Union Bank of London,' to the Hon. Secretary, W. A. DALZIEL, Esq., 67, Victoria Rd., Finsbury Park, London, N. Members who want their Texts posted to them, must add to their prepaid Subscriptions 1s. for the Original Series, and 1s. for the Extra Series, yearly. The Society's Texts are also sold separately at the prices put after them in the Lists; but Members can get back Texts at one-third less than the List-prices by sending the cash for them in advance to the Hon. Secretary.



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The Society intends to complete, as soon as its funds will allow, the Reprints of its out-of-print Texts of the year 1866, and also of nos. 20 and 26. Dr. Otto Glauning has undertaken *Sainte Marherete*; and Dr. Furnivall has *Hali Meidenhad* in type. As the cost of these Reprints, if they were not needed, would have been devoted to fresh Texts, the Reprints will be sent to all Members in lieu of such Texts. Though called 'Reprints,' these books are new editions, generally with valuable additions, a fact not noticed by a few careless receivers of them, who have complained that they already had the volumes. As the Society's copies of the *Facsimile of the Epinal MS.* issued as an Extra Volume in 1883 are exhausted, Mr. J. H. Hessels, M.A., of St. John's Coll., Cambridge, has kindly undertaken an edition of the MS. for the Society. This will be substituted for the Facsimile as an 1883 book, and will be also issued to all the present Members.

Feb. 1905. The Original-Series Texts for 1904 were 1. No. 124, *Twenty-six Political* (t. Hen, V) and other Poems from the Digby MS. 102, &c., edited by Dr. J. Kail; 2. No. 125, Part I of the *Medieval Records of a London City Church* (St. Mary-at-Hill), A.D. 1420-1559, copied and edited by Mr. Henry Littlehales from the Church Records in the Guildhall, the cost of the setting and corrections of the text being generously borne by its Editor. This book has shown the income and outlay of the church; the drink provided for its Palm-Sunday players, its officers' excursions into Kent and Essex, its dealing with the Plague, the disposal of its goods at the Reformation, &c., &c., and has helped our members to realize the church-life of its time. The third Text was Part I of *An Alphabet of Tales*, a very interesting collection of stories for Sermons, &c., englished in the Northern Dialect, about 1440, from the Latin *Alphabetum Narrationum*, and edited by Mrs. M. M. Banks from the unique MS. in the King's Library in the British Museum.

The Original-Series Texts for 1905 will be, 1. No. 127, Part II of the *Alphabet of Tales*, edited by Mrs. M. M. Banks; 2. No. 128, Part II of the *Medieval Records of a London City Church*, edited by Mr. Henry Littlehales, who will pay for its setting, as he did for that of Part I as well as its 5 Facsimiles; 3. No. 129, Part I of the englishing, ab. 1450 A.D., of the Deeds in the *Registers of Godstow Priory and Osney Abbey*, edited from the unique MSS. by the Rev. Andrew Clark, LL.D. These deeds throw much light on the early social state of England. Among the Texts for 1906 and 1907 will be Part III of the *Alphabet of Tales*, edited by Mrs. M. M. Banks, and Part I of the *Coventry Leet Book*, copied and edited for the Society by Miss M. Dornier Harris—helped by a contribution from the Common Council of the City,—and will be published by the Society as its contribution to our knowledge of the provincial city life of the 15th century. Future Texts will be Part III of Robert of Brunne's *Handlyng Synne*, edited by Dr. Furnivall, with a Glossary of Wm. of Wadlington's French words in his *Manuel des Pechez*, and comments on them, by Prof. Dickson-Brown; Part II of the *Exeter Book*—Anglo-Saxon Poems from the unique MS. in Exeter Cathedral—re-edited by Israel Gollancz, M.A.; Part II of Prof. Dr. Holthausen's *Vices and Virtues*; Part II of *Jacob's Well*, edited by Dr. Brandeis; the Alliterative *Siege of Jerusalem*, edited by the late Prof. Dr. E. Kölbing and Prof. Dr. Kaluza; an Introduction and Glossary to the *Minor Poems of the Vernon MS.* by H. Hartley, M.A.; Alain Chartier's *Quadrilogue*, edited from the unique MS. Univ. Coll. Oxford MS. No. 85, by Mr. J. W. H. Atkins of Owen's College; a Northern Verse *Chronicle of England to 1327 A.D.*, in 42,000 lines, about 1420 A.D., edited by M. L. Perrin, B.A.; Prof. Bruce's Introduction to *The English Conquest of Ireland*, Part II; and Dr. Furnivall's edition of the *Lichfield Gilds*, which is all printed, and waits only for the Introduction, that Prof. E. C. K. Gonner has kindly undertaken to write for the book. Canon Wordsworth of Marlborough has given the Society a copy of the Leofric Canonical Rule, Latin and Anglo-Saxon, Parker MS. 191, C. C. C. Cambridge, and Prof. Napier will edit it, with a fragment of the englished Capitula of Bp. Theodulf: it is now at press.

The Extra-Series Texts for 1904 were 1. the *Macro Plays of Mankind, Wisdom*, and the *Castle of Perseverance*, edited from Mr. Gurney's MS. by Dr. Furnivall and A. W. Pollard, M.A.; 2. Lydgate's *DeGuilleville's Pilgrimage of the Life of Man*, Part III, edited by Miss Katharine Loeck; and Dr. E. A. Kock's edition of Lovelich's *Merlin* from the unique MS. in Corpus Christi Coll., Cambridge, Part I. Those for 1906 and 1907 will be chosen from Lovelich's *History of the Holy Grail*, Part IV, edited by Dr. Furnivall, for which Miss Dorothy Kempe has written a capital summary of the rise and development of the Legend of the Graal; *Myrc's Festival*, re-edited from the MSS. by Dr. Erbe; *The Owl and Nightingale*, two parallel Texts, edited by Mr. G. F. H. Sykes; Dr. M. Konrath's re-edition of *William of Shoreham's Poems*, Part II; Prof. Erdmann's re-edition of Lydgate's *Siege of Thebes* (issued also by the Chaucer Society); Miss Rickert's re-edition of the Romance of *Emare*; Prof. I. Gollancz's re-edition of two Alliterative Poems, *Winner and Waster*, &c., ab. 1360, lately issued for the Roxburghe Club; Dr. Norman Moore's re-edition of *The Book of the Foundation of St. Bartholomew's Hospital, London*, from the unique MS. ab. 1425, which gives an account of the Founder, Rahere, and the miraculous cures wrought at the Hospital; *The Craft of Nombrynge*, with other of the earliest englished Treatises on Arithmetic, edited by R. Steele, B.A.; and Miss Warren's two-text edition of *The Dance of Death* from the Ellesmere and other MSS.

Dr. Brie of Berlin has undertaken to edit the prose *Brut* or *Chronicle of Britain* attributed to Sir John Mandeville, and printed by Caxton. He has already examined more than 100 English MSS. and several French ones, to get the best text, and find out its source.

These Extra-Series Texts ought to be completed by their Editors: the Second Part of the prose Romance of *Melusine*—Introduction, with ten facsimiles of the best woodblocks of the old foreign black-letter editions, Glossary, &c., by A. K. Donald, B.A. (now in India); and a new edition of the famous Early-English Dictionary (English and Latin), *Promptorium Parvulorum*, from the Winchester MS., ab. 1440 A.D.: in this, the Editor, the Rev. A. L. Mayhew, M.A., will follow and print his MS. not only in its arrangement of nouns first, and verbs second, under every letter of the Alphabet, but also in its giving of the flexions of the words. The Society's edition will thus be the first modern one that really represents its original, a point on which Mr. Mayhew's insistence will meet with the sympathy of all our Members.

The Texts for the Extra Series in 1906 and 1907 will be chosen from *The Three Kings' Sons*, Part II, the Introduction &c. by Prof. Dr. Leon Kellner; Part II of *The Chester Plays*, re-edited from the MSS., with a full collation of the formerly missing Devonshire MS., by Mr. G. England and Dr. Matthews; the Parallel-Text of the only two MSS. of the *Owl and Nightingale*, edited by Mr. G. F. H. Sykes (at press); Prof. Jespersen's editions of John Hart's *Orthographie* (MS. 1551 A.D.; blackletter 1569), and *Method to teach Reading*, 1570; Deguillaume's *Pilgrimage of the Soule*, in English prose, edited by Prof. Dr. L. Kellner. (For the three prose versions of *The Pilgrimage of the Life of Man*—two English, one French—an Editor is wanted.) Members are asked to realise the fact that the Society has now 50 years' work on its Lists,—at its present rate of production,—and that there is from 100 to 200 more years' work to come after that. The year 2000 will not see finished all the Texts that the Society ought to print. The need of more Members and money is pressing. Offers of help from willing Editors have continually to be declined because the Society has no funds to print their Texts.

An urgent appeal is hereby made to Members to increase the list of Subscribers to the E. E. Text Society. It is nothing less than a scandal that the Hellenic Society should have nearly 1000 members, while the Early English Text Society has not 300!

Before his death in 1895, Mr. G. N. Currie was preparing an edition of the 15th and 16th century Prose Versions of Guillaume de Deguillaume's *Pilgrimage of the Life of Man*, with the French prose version by Jean Gallopes, from Lord Aldenham's MS., he having generously promised to pay the extra cost of printing the French text, and engraving one or two of the illuminations in his MS. But Mr. Currie, when on his deathbed, charged a friend to burn all his MSS. which lay in a corner of his room, and unluckily all the E. E. T. S.'s copies of the Deguillaume prose versions were with them, and were burnt with them, so that the Society will be put to the cost of fresh copies, Mr. Currie having died in debt.

Guillaume de Deguillaume, monk of the Cistercian abbey of Chaalis, in the diocese of Senlis, wrote his first verse *Pèlerinage de l'Homme* in 1330-1 when he was 36.¹ Twenty-five (or six) years after, in 1355, he revised his poem, and issued a second version of it,² a revision of which was printed ab. 1500. Of the prose representative of the first version, 1330-1, a prose Englishing, about 1430 A.D., was edited by Mr. Aldis Wright for the Roxburghe Club in 1869, from MS. Ff. 5. 30 in the Cambridge University Library. Other copies of this prose English are in the Hunterian Museum, Glasgow, Q. 2. 25; Sion College, London; and the Laud Collection in the Bodleian, no. 740.³ A copy in the Northern dialect is MS. G. 21, in St. John's Coll., Cambridge, and this is the MS. which will be edited for the E. E. Text Society. The Laud MS. 740 was somewhat condensed and modernised, in the 17th century, into MS. Ff. 6. 30, in the Cambridge University Library:⁴ "The Pilgrime or the Pilgrimage of Man in this World," copied by Will. Baspoole, whose copy "was verbatim written by Walter Parker, 1645, and from thence transcribed by G. G. 1649; and from thence by W. A. 1655." This last copy may have been read by, or its story reported to, Bunyan, and may have been the groundwork of his *Pilgrim's Progress*. It will be edited for the E. E. T. Soc., its text running under the earlier English, as in Mr. Herrtage's edition of the *Gesta Romanorum* for the Society. In February 1664,⁵ Jean Gallopes—a clerk of Angers, afterwards chaplain to John, Duke of Bedford, Regent of France—turned Deguillaume's first verse *Pèlerinage* into a prose *Pèlerinage de la vie humaine*.⁶ By the kindness of Lord Aldenham, as above mentioned, Gallopes's French text will be printed opposite the early prose northern Englishing in the Society's edition.

The Second Version of Deguillaume's *Pèlerinage de l'Homme*, A.D. 1355 or -6, was Englished in verse by Lydgate in 1426. Of Lydgate's poem, the larger part is in the Cotton MS. Vitellius C. xiii (leaves 2-308). This MS. leaves out Chaucer's Englishing of Deguillaume's

¹ He was born about 1295. See Abbé GOUJET's *Bibliothèque française*, Vol. IX, p. 73-4.—P. M. The Roxburghe Club printed the 1st version in 1893.

² The Roxburghe Club's copy of this 2nd version was lent to Mr. Currie, and unluckily burnt too with his other MSS.

³ These 3 MSS. have not yet been collated, but are believed to be all of the same version.

⁴ Another MS. is in the Pepys Library.

⁵ According to Lord Aldenham's MS.

⁶ These were printed in France, late in the 15th or early in the 16th century.

ABC or *Prayer to the Virgin*, of which the successive stanzas start with A, B, C, and run all thro' the alphabet; and it has 2 main gaps, besides many small ones from the tops of leaves being burnt in the Cotton fire. All these gaps (save the A B C) have been filled up from the Stowe MS. 952 (which old John Stowe completed) and from the end of the other imperfect MS. Cotton, Tiberius A vii. Thanks to the diligence of the old Elizabethan tailor and manuscript-lover, a complete text of Lydgate's poem has been given. The British Museum French MSS. (Harleian 4399¹, and Additional 22,937² and 25,594³) are all of the First Version. Besides his first *Pèlerinage de l'homme* in its two versions, Deguileville wrote a second, "de l'ame separee du corps," and a third, "de nostre seigneur Jesus." Of the second, a prose Englishing of 1413, *The Pilgrimage of the Soule* (with poems by Hoccleve, already printed for the Society with that author's *Regement of Princes*), exists in the Egerton MS. 615,⁴ at Hatfield, Cambridge (Univ. Kk. 1. 7, and Caius), Oxford (Univ. Coll. and Corpus), and in Caxton's edition of 1483. This version has 'somewhat of addicions' as Caxton says, and some shortenings too, as the maker of both, the first translator, tells us in the MSS. Caxton leaves out the earlier englisger's interesting Epilog in the Egerton MS. This prose englishing of the *Soule* will be edited for the Society by Prof. Dr. Leon Kellner after that of the *Man* is finisht, and will have Gallopes's French opposite it, from Lord Aldenham's MS., as his gift to the Society. Of the Pilgrimage of Jesus, no englishing is known.

As to the MS. Anglo-Saxon Psalters, Dr. Hy. Sweet has edited the oldest MS., the Vespasian, in his *Oldest English Texts* for the Society, and Mr. Harsley has edited the latest, c. 1150, Eadwine's Canterbury Psalter. The other MSS., except the Paris one, being interlinear versions,—some of the Roman-Latin redaction, and some of the Gallican,—Prof. Legeman has prepared for press, a Parallel-Text edition of the first twelve Psalms, to start the complete work. He will do his best to get the Paris Psalter—tho' it is not an interlinear one—into this collective edition; but the additional matter, especially in the Verse-Psalms, is very difficult to manage. If the Paris text cannot be parallelised, it will form a separate volume. The Early English Psalters are all independent versions, and will follow separately in due course.

Through the good offices of the Examiners, some of the books for the Early-English Examinations of the University of London will be chosen from the Society's publications, the Committee having undertaken to supply such books to students at a large reduction in price. The net profits from these sales will be applied to the Society's Reprints.

Members are reminded that *fresh Subscribers are always wanted*, and that the Committee can at any time, on short notice, send to press an additional Thousand Pounds' worth of work.

The Subscribers to the Original Series must be prepared for the issue of the whole of the Early English *Lives of Saints*, sooner or later. The Society cannot leave out any of them, even though some are dull. The Sinners would doubtless be much more interesting. But in many Saints' Lives will be found valuable incidental details of our forefathers' social state, and all are wonderful for the history of our language. The Lives may be looked on as the religious romances or story-books of their period.

The Standard Collection of Saints' Lives in the Corpus and Ashmole MSS., the Harleian MS. 2277, &c. will repeat the Laud set, our No. 87, with additions, and in right order. (The foundation MS. (Laud 108) had to be printed first, to prevent quite unwieldy collations.) The Supplementary Lives from the Vernon and other MSS. will form one or two separate volumes.

Besides the Saints' Lives, Trevisa's englishing of *Bartholomæus de Proprietatibus Rerum*, the mediæval Cyclopædia of Science, &c., will be the Society's next big undertaking. Dr. R. von Fleischhacker will edit it. Prof. Napier of Oxford, wishing to have the whole of our MS. Anglo-Saxon in type, and accessible to students, will edit for the Society all the unprinted and other Anglo-Saxon Homilies which are not included in Thorpe's edition of Ælfric's prose,⁵ Dr. Morris's of the Blickling Homilies, and Prof. Skeat's of Ælfric's Metrical Homilies. The late Prof. Kölbing left complete his text, for the Society, of the *Ancoren Ricle*, from the best MS., with collations of the other four, and this will be edited for the Society by Dr. Thummler. Mr. Harvey means to prepare an edition of the three MSS. of the *Earliest English Metrical Psalter*, one of which was edited by the late Mr. Stevenson for the Surtees Society.

Members of the Society will learn with pleasure that its example has been followed, not only by the Old French Text Society which has done such admirable work under its founders Profs. Paul Meyer and Gaston Paris, but also by the Early Russian Text Society, which was set on foot in 1877, and has since issued many excellent editions of old MS. Chronicles, &c.

Members will also note with pleasure the annexation of large tracts of our Early English territory by the important German contingent, the late Professors Zupitza and Kölbing, the

¹ 15th cent., containing only the *Vie humaine*.

² 15th cent., containing all the 3 Pilgrimages, the 3rd being Jesus Christ's.

³ 14th cent., containing the *Vie humaine* and the 2nd Pilgrimage, *de l'Âme*: both incomplete.

⁴ Ab. 1430, 106 leaves (leaf 1 of text wanting), with illuminations of nice little devils—red, green, tawny, &c.—and damned souls, fires, angels &c.

⁵ Of these, Mr. Harsley is preparing a new edition, with collations of all the MSS. Many copies of Thorpe's book, not issued by the Ælfric Society, are still in stock.

Of the Vercelli Homilies, the Society has bought the copy made by Prof. G. Lattanzi.

living Hausknecht, Einkenkel, Haenisch, Kaluza, Hupe, Adam, Holthausen, Schick, Herzfeld, Brandeis, Sieper, Konrath, Wiilfing, &c. Scandinavia has also sent us Prof. Erdmann and Dr. E. A. Kock; Holland, Prof. H. Logeman, who is now working in Belgium; France, Prof. Paul Meyer—with Gaston Paris as adviser (alas, now dead);—Italy, Prof. Lattanzi; Austria, Dr. von Fleischhacker; while America is represented by the late Prof. Child, by Dr. Mary Noyes Colvin, Miss Rickert, Profs. Mead, McKnight, Triggs, Perrin, Craig, &c. The sympathy, the ready help, which the Society's work has cald forth from the Continent and the United States, have been among the pleasantest experiences of the Society's life, a real aid and cheer amid all troubles and discouragements. All our Members are grateful for it, and recognise that the bond their work has woven between them and the lovers of language and antiquity across the seas is one of the most welcome results of the Society's efforts.

ORIGINAL SERIES.

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Musea resistunt multo

We rede ex legibz Lombardowz how at ȝ happend on nyght a grette multitude of fleas
in aus abbay pat saynt Saurand made. vnto so mekult at ȝai did mekult. nayfaw
vnto all man pat deballid ȝm. and wghen ȝai come e tolde hynd. he said ȝat he
fulde curo ȝad e on ȝe mow ȝai was fow deadd ilkone.

Mutatio frequens in die. no est pto vltio. 5^o De Pallio. ȝ.

Natalis dñi. ȝ

The birth of our lord is pȝyd be many maclays. ffor Innocencius ȝe. ȝ. telles
how at Rome ȝ was cōmynall pease. ȝy. yere to yedur. And ȝfow ȝe Romanos byngid
a fyve temple. e set ȝm ȝe yuaghe of Romulus e grette call it temple paco
and ȝai aftid apollo how long it fulde laste. e he said vnto a woman ȝat was
a cleue mayden bare a childe. and wghen ȝai hard ȝ ȝai said it fulde laste abun
e write abollue. ȝe dure in golden letters. Temple dñi nectud manet. And wghen
ony labye bare hwi childe. vppow ȝat same nyght it felt dollow vnto ȝe hardi erth
and ȝi is now Ecclia. Sed marie de nouo.

Natalis dñi pbatur dupliciter. ȝ

Ex legibz Lombardowz We rede how ȝat vppow ȝat day ȝe yuaghe of Romulus and
all ȝf ydelfio in Rome felt dollow e break. And Saynt pavon tellis also how ȝi come
a tokyd in Ehyre for all. ȝf ydelfio fellio wghen our ladye bare hwi childe. and ȝg
fow ȝe pȝis of ȝe temple herte make aus yuaghe of a mayden w a bawd in hwi arid
and set it in a pȝay place in ȝe temple. And vnto ȝat ȝai did wnyghp

Natalis dñi pbatur multipliciter. ȝ

We rede ex leg Lombardowz how ȝe same nyght ȝe deabus of ȝe nyght and cleve
us of ȝe day was curupid and couvarie

Natalis pbatur ȝy^{to}

Drosius and Inosius tellis how ȝat a Well in Rome ȝat same nyght was
turned in to oyle. e ran in to syber and all ȝe day aft spraw habundand hwi
ffor Sibilla had pȝecyed e said ȝat our Sathow fulde not be born or a Well of
oyle sprang oute of ȝe erthe.

Natalis dñi pbatur vto

Cyprianus tellis ȝat vppow ȝe nyght of ȝe nativite vnto ȝe bynges ȝat was
pȝand on a hylt. a fawd staid. appered vnto ȝad e it had in it a fyve childe
and vppow he shulder a fawd aoc shyning. wghil childe spak vnto ȝe bynges
and bad ȝad go in to iuden e sile hynd e ȝi ȝm fulde fawd. hwi born.

Early English Text Society.

ORIGINAL SERIES. 127.

An Alphabet of Tales.

AN ENGLISH 15TH CENTURY TRANSLATION OF THE

ALPHABETUM NARRATIONUM

ONCE ATTRIBUTED TO

ETIENNE DE BESANÇON.

FROM ADDITIONAL MS. 25,719 OF THE BRITISH MUSEUM.

EDITED BY

MRS. MARY MACLEOD BANKS.

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NOTE.

Part II of the *Alphabetum Narrationum* brings the text to an end, and leaves introduction, glossary, index and general clearing-up for Part III.

The name of Étienne de Besançon still stands on the title-page; this is the last time it may be associated with this collection of Tales. The association is of so long and respectable a standing that it is worthy of an easy dissolution, though Étienne himself might possibly have felt no regret to see it brought about, as it assuredly has been by Mr. J. A. Herbert's article in the *Library* for January, 1905. Mr. Herbert sums up the case as stated by Mons. Hauréau, and adds evidence of his own weighty enough to dispose finally of the claims made for Étienne's authorship by Leandro Alberti, Quétif and Échard, and later writers.

There is a case for Arnold of Liège, but the verdict is a little in suspense. A definite attribution of authorship must wait for Part III, though it may be said forthwith that any testing of evidence hitherto undertaken serves only to strengthen Arnold's claims. For the present, however, readers must look for these in the article quoted above.

M. M. BANKS.

ERRATA

Page 4, line 9. *A note wanting from the Latin MSS., which begin, Damianus. Abbas quidam.*

P. 4, line 14, *for mete read mece, and delete note 3. See p. 245, line 27.*

P. 15, line 6. *A note wanting from the Latin MSS., which begin, Humbertus. Quidam monachus.*

P. 22, line 6, *for Episcopus read Episcopus.*

P. 29, line 8, *for [þer] read [per].*

P. 36, line 30, *delete the inverted commas after hym̃.*

P. 55, line 29, *add as note, Latin MSS. Damianus. In monasterio quod Beatus Gregorius, etc.*

P. 63, line 35, *for ydolsis read ydolfis.*

P. 71, line 5, *for Clunacensis read Cluniacensis, and passim.*

P. 72, line 15, *add as note, Latin MSS. Iosephus. Cum quesitum fuisset a Tiberio Cesare.*

P. 79, line 21. *A note wanting from the Latin MSS., which begin, Gregorius. Quidam monachus.*

P. 89, line 27, *for ydolsis read ydolfis.*

P. 104, lines 14, 26, *for Jacobus read Iacobus, and passim.*

P. 123, line 4, *r missing from shrafe.*

P. 147, line 22, *for [de read [de].*

P. 151, line 3. *A note wanting from the Latin MSS., which begin, Tullius. Presbiter ecclesiae Sancti Magni.*

P. 154, note 2, *for imperaor read imperator.*

P. 235, lines 12, 15, *for Antissiodorens, here and elsewhere, Autissiodorens is a better reading.*

P. 236, line 9, *for vylans read vylauss.*

P. 242, line 29, *for at read þat.*

P. 469, line 13, *add as note, Latin MSS. Toletum.*

CCCLXXIX.

Indulgencie valent defunctis. *et c^o.*

We rede in ‘*Legenda Lombardica*’ how oñ a tyme a legatt of þe courte of Rome gatt a grete pardoñ vnto his fadur, þat was dead, of þe pope. And he sent þer-with a wurthi knyght in-to the 4 contre of Albygensis to a kurk þer his fadur lay; & þis knyght taryd þer þer-with all a lentreñ. And þis done, vppoñ a nyght his fadur aperyð vnto þis legatt, clerar þañ any light, and thonkid hyñ hartelie for his pardoñ at he was delyverd by. 8

CCCLXXX.

Infamia. Infamatur aliquis sine culpa.

Heraclides tellis how som tyme þer was a preste þat had a doghter, and sho happend to be corrupte & be with childe; and sho put þe cryme þer-of apoñ a dekyñ, & made a lye oñ hyñ. And þe 12 bisshopp & þe preste hur fadur sent after hyñ, & inqyred hyñ þerof; and he denyed itt. And þe bisshopp wax wrote þerwith, and said þat he was bod a lyer; and þe clerk ansswerd agayñ & said; “For suthe, sur, I hafe sayde as it is in my consciens, 16 and ye wold here me now; for it was not I þat did þis dede.” And when he had þus said, þai putt hyñ oute of his dekyñshup, and garte hyñ wedd hur. And he commendid hur vnto a monasteri & hyñ selfe was closid vp in a cell; & þer, with grete 20 prayers & wepyngis he besoght God at þe treuth mott be knawed. And when þe day of hur byrth drew nere, sho traueld vij dayes to-gedur, & was hugelie vexid with grete paynys, so mekull þat sho mot nowder eate, nor drink, nor slepe, bod trowed hur selfe 24 verelie at sho sulde dye. And sho was passand ferd at sho sulde be dampnyd, and þañ sho began to cry horrible & sayd; “Wo is me, wriche! for I am fallen into a dubble periff. Furst, for I hafe loste my maydenhed; and þe secund, I hafe putt a fals 28 cryme vppoñ þe Deken.” And þe susters of þe place hard hur, & went to þer prayers for hur, at God wold vñchesafe at sho mot be

delyver; bod it profett nott, vnto so mekull þe bisshopp sent
vnto þis Dekyñ & bad hym pray for hur. Bod he wolde nott
here þe messangers, nor giff þaim none ansswer. So at þe laste þe
4 bisshopp come vnto hym and bad hym lowse þat he had bunð. And
at þe bisshoppis commandment he prayed for hur, & onone sho was
delyver. And on þis maner of wyse þis dekyñ was purgid of þis
defame, & restorid agayñ vnto his offes.)

8 Infamat aliquando meretrix quos ad peccatum trahere
non potest. Infra de meretrice.

CCCLXXXI.

Infamata fama aliquando restituitur.

Prudencius tellis in þe 'Life of Iohannes Damascenus' how
12 at þis Iohannes was a passand holie mañ emang his brethir, &
a maydeñ, and passand devowte vnto our Ladie; and bothe in
Grew & in Latyñ he was passandlie wele lernyd, in wrytyng
& endytyng and syngyng. So on a tyme hym happend be takeñ
16 with þe Sarrazens, and þat lord, þat happend to hafe hym in
his parte, had a soñ. And þis Iohannes Damascenus lernyd hym
so in wrytyng & in endytyng & in syngyng, and in other þingys
þat perteynyd vnto þis sciens, so þat in wrytyng, in endytyng, & in
20 voyce, his werk semyd no noder bod at it had bene þis Iohannes
Damascenus his maister. So the Emperour Theodosius send for
hym & payed his rawnson, & borowd hym; & his disciple wold
hafe gone with hym, & he wold not latt hym. And ffor envy
24 here-of this his¹ disciple, with-in a few yeris after, endityd
a² lettyr & wrote þer-in tresoñ of þe Emperour, & how he was in
purpos to destroy hys roalñ; and þis lettre he garte hafe privalie
vnto Constantynople, & caste it in þe Emperours pales. And
28 onone, as it was foñ & redd, þe maner & þe form of þe lettir
& of þe endytyng was knoweñ, at it was of þis Iohannes Damas-
cenus. And þe Emperour when he saw it accusid hym, & þer

¹ his, omitted and added above the line.

² After a, luru, erased.

he was taken & fowle farn *with* & callid' traytur. And when þe
 lettre was shewid' hynd, he ansswerd' & said; "Forsuthe, surs, þis
 I knaw wele is þe form of my wrytyng & of myne endytyng,
 bod God I take to witnes þat I did it noght." And all men 4
 wondred & cryed on hynd becauce he wolde not say þe treuth
 & graunt, & þai cryed & sayd he was wurthi to dy; & þer he was
 broght befor þe iuges. And becauce he was þe Emperour cussyn
 þai wold' not deme hynd to dy, bod þai demyd' at his hand' at he did 8
 þis trispas *with* sulde be cutt off. And when þis was done, in
 represe of þis felony at þai trowed þat he had done, his hand
 at was cut off, þai hang it in his awnd kurk. So on þe night after,
 þis Iohannes Damascenus *with* a hand' come befor a speciall 12
 ymage of our Lady, & barid' his wownd' & shewid' hur his arnd.
 And mekelie he flate *with* hur & said' in þis maner of wyse;
 "Behalde, swete lady! What rewardis is of vs þi servandis?
 Behold' our reward! Lady, þow hase willid' me, a synner, þi 16
 servand', for my reward' to suffre suche a turmentrie, at þou sufferd'
 þe instrument of pine offes for to be þus cut off. For þis hand'
 at is cutt off wrate oft sythis sangis of þi lovyng, & oft sithes
 sacred', & offerd' þe flesh & þe blude of þi son." And when 20
 he had þus made his complaynt & his prayers, he went vnto
 his bed; and as he was halfe slepand', halfe wakand', þe blissid'
 mayden, our Lady Saynt Marie, apperid vnto hynd *with* grete
 light & a gude chere, & said' vnto hynd; "My trew childe, what 24
 duse þou?" And he ansswerd' agaynd & sayd'; "Allas! Lady,
 wharto askis þou me? For rather I sulde aske þe whar þou
 was when I sufferd' þis. Behald', Ladie, how, bathe to þi shame
 & myne, þi hand of þi servand' at was cutt of is hongend' vp in þe 28
 kurk." And þai sho ansswerd' agaynd & sayd'; "Son, be of gude
 comfurth in God!" And þis said', evynd att he myght see, sho
 went into þe kurk & broght his hand' fro thens, & restorid' it
 agaynd vnto þe arnd & made it hale. And he held' vp his handis & 32
 thankid' hur, & *with* þat sho vanysshid' away. And on þe mornd'
 he rase & callid' samen his brethyr, & shewid' þaim his hand'; and
 onone, *with* a mery voyce & a lowde, he began our Ladie mes.
 And on þe mornd', when þe Emperour hard' tell of þis meracle, 36

he come on his fete vnto hym & sett hym down on his kneis, and kyssid his hand, and askid hym if he knew any þat had his maner & fornd of wrytyng & endityng. And he told hym how þat he had
4 lernyd one it; and þan þe treuth was serchid & it was foun
who it was.

CCCLXXXII.

Infans in baptismo loquitur.

We rede ex 'Gestis Beati Amandi' how þat when þe kyng
8 of Fraunce had no chylde, he made a grete prayer vnto Allmyghty
God, & God sent hym one. And when it was born, he vmthoght
hym whome he mot make to baptys itt. And so þis Amandus
come in his mynde & he made hym to baptis it. And when
12 it was namyd & crystend, þe childe ansswerd þat all myght here,
and said, "Amen!"

CCCLXXXIII.

Infans vnius diei loquitur.

We rede in þe 'Legend of Symond & Iude' how on a tyme
16 a dukis doghter happend to do fornycacion, & was with childe.
And sho putt it vpon a dekynd, and hur fadur take þis dekynd &
wolde hafe putt hym to dead. And þe Apostels Symond & Iude
askyd when þe childe was born, and it was ansswerd þaim & said,
20 þat same day in þe mornyg. And at commandment of þe apostels,
þis dekynd & þis childe was fechid afor þaim. And þe apostels
sayd vnto þis yong child, "In þe Name, speke, þou yong childe, &
tell if þis dekynd did þis trispas!" And þe yong childe ansswerd
24 & said, at all men mot here; "þis dekynd fylid neuer his flessch
with lichorye." And þan þis duke besoght þaim to spur who did
þis trispas. And þe Apostels ansswerd agayn & sayd; "It is owr
parte to excuse þaim þat er innocentis, and not for to discure þaim
28 þat er mysdoers."

CCCLXXXIV.

Infernus. *Infernalis pene consideracio inducit
hominem a[d] penitenciam.*

Saynt Bede tellis in 'Gestis Anglorum' how *per* was a mañ þat was dead & restorid' agayn vnto life, abowte þe yeris of oure Lord 4 cccc vj. And he was so ferd' for paynys þat he had sene, þat he fled in-to wyldernes, & *per* biggid' hyñ a celt beside a grete watir. And he wolde gang in-to þe watir with his clathis on vp to þe nek, and þañ he wold' com' vp & latt þaim frese on hyñ 8 vnto his flessñ. And þañ onone he wolde go into a hate bath, & þus evur whils he lifid', he sufferd' ay þe tone after þe toder vnto he dyed'. And when þai¹ att saw hyñ reprovid' hyñ whi he did so, he ansswerd' þaim agayn & sayd'; "And ye had sene þat I saw, 12 ye wold' hafe done þe same with me þat I did." *et c^o.*

Infernalis meditacio. Supra de Apostasia.

CCCLXXXV.

Infernalis pena est multum acerba.

We rede in 'Libro de Dono Timoris' a grete meracle & a 16 solempne, how som' [tym] at Parissñ, a scolar þat was dead, in a garthyñ apperid' vnto his maister, and shewid' hyñ þe payn of hell att he was dampnyd' vnto in þis maner of wyse; he lete a drope of hys payn fall of his² fynger apod' his maister hand, 20 whilk þat evyn furdh-with a grete warke went þurgh his hand. So þat evur after vnto he dyed' *per* was ay a hole þurgh his hand.

CCCLXXXVI.

Infernalis pena est magnitudinis inestimabilis³.

We rede in 'Vitis Patrum' how on' a tyme as Macharius went 24 in wyldernes he fand' a dead mans head, and he had grete mervayll whose it was. And he commandid' it to speke & tell hyñ, & so it

¹ MS. þat.

² After his, maister, erased.

³ MS. inextinguibilis, Lat. MSS.

as above.

did, and sayd it was a prestes head þat was a gentyle, þat was
 vncristend. And he askid it whar þe saule þer-of was in payn.
 And it ansswerd agayn & sayd þat it was in hell, als depe as
 4 is fro hevyn vnto erthe, & he said þat it was als depe vnder-nethe
 hynd. And þer he sayd wer fals cristen meñ. And a noder tale
 like þis tellis Saynt Gregur in his 'Dialoggis' of a grete mañ þat
 hyght Reperatus; and on a tyme he was kepyd as dead & sodanly
 8 turnyd vnto life agayn. & he tellid how þat he had sene a grete
 kyngdom and it was all coverd ouer; and hym thought þe heght
 þer-of was als hy as is fro hevyn vnto erth.

CCCLXXXVII.

Infernalis pena est eterna. Supra de Conuersione.

12 A tale like vnto þe same tellis Saynt Gregur, how on a tyme þer
 was a foud womman þat somwhatt vnderstude Latyn. And on
 a tyme as sho was in þe kurk at a Dirigie, sho harde þaim syng;
 "In inferno nulla est redempcio." And when sho had hard it,
 16 sho cryed with ane horrible voyce & sayde; "I will neuer com þer,
 for þat is ane ill place for me to putt my truste in." *et c^o.*

*Infernalis pena intolerabilis¹ est. Supra de con-
 uersione.*

20 *Infernales pene horribiles sunt ad videndum. Infra
 de sciencia nigromancie. et c^o.*

*Infernales pene viuus² aliquando ostenduntur. Supra
 de cruce signatis, v., et infra de sciencia nigro-
 24 mancie.*

*Infernales pene sunt multiplices. Supra de elemo-
 sina, xj.*

*Infideles minus puniuntur in inferno quam mali
 28 Christiani. Infra de Christianis.*

¹ MS. intollerabilis.² MS. vicijs. Harl. MS. viuus.

Infideli defuncto valuit oracio Sancti. Infra de oratione, iij.

Infidelis a deo occiditur. Infra de vindicta, v.

Infidelis aliquando bonas leges condit. Infra de lege, j.

CCCLXXXVIII.

Infirmitas propria pacienter debet sustineri.

Saynt Gregoꝛ tellis in his 'Dialoggis' how som tyme *per* was a mañ þat hight Seruulus, and he was passand pure of gudis, bod 8 he was riche of merettis. And all his lyfe-tyme he lay alway in þe peralysye, þat he neuer rase oute of his bed, nor neuer put his hand vnto his mowthe, nor neuer myght turñ hyñ. And his moder and his bruther come vnto hyñ to kepe hyñ & seryff hyñ; 12 and what at evur he gatt of almos ouer þat at þai expundið, he made þaim to deale it vnto pure folke. And with any money þat he gatt, euer he boght hyñ bukys of holie scriptur; and he garte religios meñ þat herbard with hyñ rede þaim vnto hyñ, 16 to so mekle þat with-in a proces he, þat cuthe no wurd oñ þe buke, lernyd holie scriptur. And when he knew hyñ selfe þat he drew nere his dead, he garte cañ vnto hyñ all þais pylgramys þat he was wunte to herber, and commawndid þaim þat þai sulde sitt 20 abowte hyñ, & say *per* prayers & syng þe latynie vnto þat he dyed; and he sang with þaim. And evyñ as he was bowñ to dye, he spakk vnto þaim & sayd; "Be stiff! be stiff & holde your tongis! For ye hardt neuer suche voyces as I here now 24 songeñ in hevyn." And as he was giffand hede vnto þaim his holie sawle passid furth of his bodye vnto blis.

CCCLXXXIX.

Infirmis est diligenter seruiendum.

Heraclides tellis how a mañ þat hight Eulogius forsuke þis 28 world so þat he myght nothyng do be his one nor wirk¹; and few of his gudis he kepid vnto hyñ þat he myght liff vppone. And he

¹ Lat. MSS. *quia per se nichil poterat operari.*

mott nowder he in þe monasterie with many, nor he myght nott liffe be his one. On a tyme he fande a mañ þat had a sekenes þat was callid Morbus Elefanticus, and he had it so fellie þat it had
4 distroyed his fete & his handis, & all his membris bod his touge. And þañ þis Elogius, evyñ as he had made a counande with almyghti God, said on þis wise; "Lorde God! In þi name I sall take þis mañ, & take hyñ as þi servand, and kepe hyñ vnto þat
8 he dye." And he sett hyñ on his ass, & led hyñ vnto þer he was ligid, & kepid hyñ & servid hyñ his awñ hand þe space of xv yere. And þañ þis seke mañ be þe instinccon of þe devull desyrid to be away fro hyñ, & flete with hyñ & reprevid hyñ, & said;
12 "Thow come & stale me furthe of my howse becauce be me þou trowid to hafe welthe of gudis, and to requeuer helthe of þi bodie." And þañ þis Eulogius spakk fayr with hyñ, & prayed hyñ to be in peace & said; "Gude sur! Say nott so, bod tell me & I hafe
16 oght trispasid vnto the, & I sall amend itt." And he said; "Nay, go þi wayes, I will none of þi fagyngis! Lay me þeroute opynlie; me misters none of þi refresshyng, ffor I desyre to eate flessch." And he garte ordan flessch sodeñ & broght hyñ itt: and
20 þañ he wolde none þer-off, & said; "I may nott dwell with þe, for I will go se þe peple." And þañ Elogius tolde hyñ he sulde bryng in a grete meneya of brethir & latt hyñ se. And he ansswerd agayñ & said; "I will se none suche distroyers as þou
24 erte; hafe me agayñ þer þou take me fro!" þañ þis Elogius layde hyñ in a hote & had hyñ vnto Saynt Antoñ þe Abbott, & tolde hyñ all his reule & how he wolde putt hyñ oute. And Saynt Antoñ said; "Peraventur, & þou forsake hyñ, a bettir
28 mañ þañ þou shall take hyñ in & fynde hyñ." And þañ he said vnto þis seke mañ; "þou behaldis nowder wurthelie hevyn nor erthe; knowis þou not at þis is Criste att servis the? For all þe serves at hyñ þis duse the, he duse it for Cristis sake." And
32 after þatt he comfurthid þaim bothe & said; "Childre, parte you nott in sonder, ffor ye mon be bothe savid. And þerfor þis temptacion happend you now, when ye er bothe nere at end of your life." And þis done, þai turnyd agayñ vnto þer cell, and
36 within xlti dayes after þai bothe dyed.

CCCXC.

Infirmitas corporalis aliquando prodest spiritui.

We rede in þe 'Legend' of Saynt Petroneſt,¹ þat was Saynt Petir doghter, how þat ſho 'was a paſſand fayr wemman. And be þe wiſſ of hur fadur ſho had þe axes. And oñ a tyme wheñ 4 þe diſciples come & dynyð with hym, þai ſaid' vnto hym; "Señ aſſ ſeke folk er helid' be þe, whi ſuffres þou þis Petroneſt' þi doghter to lye ſo ſore ſeke?" And he anſwerd' þaim agayñ & ſaid' þat it was neceſſarie for hur. And becauſe þai ſulde nott 8 trow þat it wer impoſſible þat ſho ſulde be hale be his wurdis, perfor he ſaid' vnto hur; "Thow Petroneſt! Riſe ſwithe & ſeryff vs!" And onone at his wurde ſho raſe & ſeruid' þaim. And wheñ þai had etyñ, he bad hur go vnto hur bed agayñ, & ſo ſho 12 did & was als ſeke agayñ in þe axis as evur was ſho; and ſo ſho lay many day vnto hym þoght att ſho was parſite in þe luff of Godd. And þañ he made hur fiſſch-hale. And þañ þer come vnto hur ane erle þat hight Flaccus, & deſirid' for hur fayrnes 16 to haſe hur vnto his wife. And ſho anſwerd' agayñ & ſaid'; "If þou deſire to haſe me vnto þi wyfe, command' a certayñ of maydens to com' vnto me & bere me felachup vnto þi place." And ſo he did. And þañ þis Petroneſt faſtid' hugelie, & made devowte 20 prayers vnto almyghti God, & tuke þe holie ſacrament, and with[-in] iij dayes after ſho paſſid' oute of þis world.

CCCXCI.

Infirmitas corporalis aliquando est appetenda².

We rede ex 'Dictis Patrum' how ſom tyme þer was ane olde 24 man þat evur-ilk yere had a grete ſekenes. So it happend a yere þat he was not ſeke, and perfor he tuke a grete ſorow & wepyð, and ſayd vnto hym ſelfe; "Dereliquit me Deus, et c^o. Almighty God haſe forſaken me, becauſe He viſſettis not me as He was 28 wunt."

¹ MS. Peroneſt.² MS. appetenda.

CCCXCII.

Infirmitas corporalis aliquando de superbo facit
humilem.

Jacobus de Vetriaco tellis how som tyme in þe bysshopptryke of
4 Parissþ þer was a paress clerķ, & he vsid' to com̄ vnto a knyghtis
place with halie water evur-ilk wuke; & he cuthe neuer gett nott
on hyṁ bod flytyng & bannyng. And it happend on a tyme þis
knyght fell seke, and when þe clerke come with holi watyr & keste
8 on hyṁ, he prayeð þis clerķ to pray for hyṁ. And he garte giff
hyṁ a kirķ. And þaṁ þis clerķ spakk vnto hyṁ & said; "How
is þis happend, sur, þat ye þat so ofte hase flittyṁ with me,
& bannyd me so oft, is now þus turnyð at ye pray me now for to
12 pray for you?" And þe knyght ansswerð & said; "Seis þou not
how I aṁ seke, & how þe gowte is in my fute on þe to syde?"
And þaṁ þe clerķ said; "Sur, I saff pray God þat it may be also
in þe toder fute." And þe knyght askyð hyṁ what he said.
16 And þe clerķ ansswerð hyṁ agayṁ & said; "þou was als prowde
as a lion when þou was hale, and now in þi sekeneþ þou erte made
als meke as a lambe. And yit for þi gude I saff pray for the."

Infirmus aliquando convalescit per votum religionis.

20 Infra de voto.

Ingratus Deo de beneficio percepto ab eo merito
perdit illud. Supra de heretico.

Ingratitudinis vicium incurrit vane glorians de bene-
24 ficio percepto, et ideo merito illud perdit. Supra
de confessione.

Ingratus homini de beneficio ab eo recepto multum
est reprehensibilis. Supra de Infirmo.

CCCXCIII.

28 Iniuria propter Deum debet dimitti.

We rede ex 'Dictis Patrum' how þat þe Abbot Hillarion, when on a tyme he visit a certayṁ bißshopp, and when þai war at

meatt, þis bisshoþ sett befor hyṁ a capoṁ & bad hyṁ eatt. And þe Abbott ansswerd hyṁ agayṁ & said; "Sen I tuke þis abbett I ete neuer þing þat suffred dead." Thaṁ þe bisshoþ ansswerd hyṁ agayṁ & said; "And I, seṁ I tuke þis abbett, suffred neuer 4 man to slepe þat had oght agayṁ me. Nor I slepid' nevr als lang as I had oght agayns^o hyṁ vnto we war in charite." And þaṁ þis Abbott said; "Fathir! fforgiff me; for þi conuersacioṁ is more þaṁ myne." 8

Iniurie sunt aliquando dissimulande. *Supra* de amicitia, viij et ix.

Inobediencia. *Infra* de obediencia et religione.

Insidie. Insidiantur superbi bonis operibus. *Infra* 12 de superbia.

Insidiantur demones hominibus multipliciter. *Supra* de demonibus pluribus locis.

Insidiantur mali quandoque bonis. *Supra* de carne, 16 iiij.

CCCXCIV.

Intencio mala eciam bonum opus viciat.

Saynt Gregorie tellis how soṁ tyme þer was a holie maṁ þat hight Fortunatus, & he was a bisshoþ. And oṁ a day he drafte 20 oute ane evull spiritt oute of a maṁ þatt was vexid' þer-with, whilk spiritt agayṁ evyṁ fenyd' hyṁ selfe like a pylgreṁ, & went aboute in þe cetie purgh þe stretis, & said & cried; "O! þou holie maṁ, Fortunatt þe bisshopp, þat putt oute a pylgraṁ oute of his 24 hoste! And I seke now in his cetie þer I mot be lugid', & I caṁ gett no herberie." And þer was a maṁ þat satt in his howse be þe fyre with his wife & his childre, and he come furth & askid' hyṁ what þe bisshoþ had done vnto hyṁ; & he tolde hyṁ. & he tuke hyṁ 28 in & herberd' hyṁ, and as þai satt talkand' be þe fyre, þis same spiritt keste a barṁ of hys in þe fyre and burnyd it o dead. And with þat he flew away with a grete noyse. And þis sorie maṁ

purseyvid^d þat he þat he had resayvid was not putt oute be þe
bisschopp^e, bod at it was ane iif spiritt þat come for to disclander
hynd¹.

4 Inuencio. Inuenta res debet restitui. Infra de
promisso.

Inuidia inter religiosos inuenitur. Infra de obe-
diencia.

CCCXCV.

8 Inuidie stimulis agitati religiosi aliquando se
excusant.

Cesarius tellis how som tyme þer was a monke þat was stirrid
with envie, and he accusid a yong mañ vnto þe Abbott, & putt
vppon hynd grevus trispas. And þe Abbott belevid^d hynd noȝt,
12 & so oppynlie in þe chapit^r he putt furth all pies trispas of þis
yong mañ, when þer visitur was þer. And þe visitur belevid^d hynd
& putt pies trispas vnto þis yong mañ; and he said^d he was nott
giltie, & þat he tuke God to witnes. Notwithstondyng he was
16 commytt vnto prison; and onone after þis envious mañ fell seke
and was ferde to dye. And þañ he grauntid^d opynlie how he
for envye had accusid^d þis yong mañ. And so þis yong mañ with
grete ioy be his visitur was taken oute of prison agayn, & restorid^d
20 vnto his olde estate as he was befo^r.

Inuident mali bonis. Supra de carne, iiij.

CCCXCVI.

Inuidia aliqualis eciam in puellis paruis reperitur.

Cesarius tellis how þat in Freseland^r in a nonrie þer was ij little
24 maydens þat lernyd on þe buke, & euer þai strafe whethur of þaim
shulde lern^e mo^r þañ þe toder. So þe tane of þaim happend^d to fall
seke, and sho garte call^d þe Piores vnto hur & sayd^d; "Gude ladie!
suffre nott my felow to lern^e vnto I cover of my sekeneſe, and I sail

¹ Harl. MS. Qui miser orbatus . . . lectabatur sed episcopi derogacione.
quia non hospitalitatis pietate de-

pray my moder to gif me vjd̄ & þat I saß giff you & ye do so ; ffor
I drede þat whils I am̄ seke, þat sho saß pas me in lernyng, & þat
I wolde not at sho did̄, et c^o." And at þis wurde þe priores smyld̄
& hadd̄ grete mervayle of þe damyseß conseyte. et c^o. 4

CCCXCVII.

Invidus in morte eciam non cessat.

Cesarius tellis þat when̄ þe Duke of Siringie was deade, þer
was harde a voyce besyde þe Mownt of Tybir¹, þat spat fyre,
& it sayd̄; "Ordand fyre!" And a noder voyce ansswerd̄ & sayd̄; 8
"I wote neuer whatt, nor to whame I saß ordan̄." And þe toder
said̄ agayn̄; "Our gude & wele-beluffid̄ frend̄, þe Duke of Siringie,
commys hedur." And onone it was knownd̄ þat in þe Empyre
of Frederyke, vnto whome þies war̄ wreten̄, þe same day & how̄ 12
was Bertolfus², þat was Duke of Siringie, dead̄; þat was a grete
tyrand and a robber bothe of riche meñ & pure meñ. And for als
mekyß as he had no child̄, or he dyed̄ he prayed̄ þat all his tresurs,
þat war of grete valow, mott be molten̄ in-to a grete mace, & sayd̄ 16
vnto hym̄ selfe; "I gnaw weß at my cussyns wiß be fayn̄ of my
dead̄; and if þai fynd̄ me tresurs, sone þai wiß deuide þaim emang
þaim. And if þai be all in a grete lompe þai er noght ethe to
parte emang þaim." et c^o. 20

CCCXCVIII.

Inuitis prestat Deus multa beneficia.

We rede in þe 'Legend of Saynt Martyn̄' how þat þer was two
at war felowse to-geder, & þai war beggers; & þe tone was blynde
& þe toder myght not goo. And he þat was blynde was a strong 24
man̄ & bare³ the tother in his nekk, & he tellid̄ hym̄ alway how
he sulde goo; and þus þai beggid̄ many day & gatt mekle syluer.
And when̄ þai hard̄ tell̄ how þat att̄ Saynt Martyn̄ tombe many
seke folke wer helid̄, opon̄ þe day of his translacion̄ it was vse to 28

¹ Arund. MS. Montem Geber. Harl.
MS. Montem Ciber.

² Lat. MSS. Bertoldus.

³ After bare, to, erased.

bere his bonys furth of þe kurk, and þai come thedir. And yit þai war aferd þat peraventur, and þai abade in þe strete per his bonys war born thurgh, þat þai sulde be made hale; & þa[i] wold not
 4 be made hale for drede per begyng sulde defayle þaim. And þai went furth of þat strete. And sodanlie þaim happend mete with his shryne in a noder gate, & per þai war made hale agayn per wyll.

CCCXCIX.

8 Iohannis¹ Euuangeliste.

Cassianus tellis how on a tyme a man come & broght Saynt Iohn Euuangeliste a pertrykk whikk, & gaff hym it; and he tuke it & held it in his hand & strakid it & made mekyll per-off. And
 12 per was a yong felow at saw & skornyð hym, said vnto his felows att stude abowte hym; "Wilt ye se yone olde felow how he laykis with yone byrd as it wer a yong barn?" And Saynt Iohn be þe Holie Gaste pursewyd þis, and callid þe yong man vnto
 16 hym & askyd hym what þat was at he held in his hand. And he ansswerd agayn & said þat it was a bow. And he askid hym what he did perwith, and þe yong man sayd; "I shute burdis & bestis perwith." And þe apostell askid hym whi it was vnbendid, and he
 20 said, for & he helde it allway bendyd, it wolde be þe wayker to shute away his shaftis with. Than þe apostell ansswerd hym agayn & sayde; "Sonn, on þe same wise mans freletie wolde be passand wayke & it wer allway bendyd in þoght of contemplacion;
 24 flor as þe egle emang all burdis fleis hyst & seis nexte þe sonn, & yit hur muste nedelyng com down vnto þe law placis, right so mans witt, when it withdrawis it a little from contemplacion & hase a litle comfurth, afterward it is moer ardent vnto hevyulie
 28 matyrs." et c^o.

CCCC.

Iohannis Baptiste et Iohannis Euuangeliste.

We rede in '*Legenda Lombardica*' how som tyme per was ij docturs of dyvynyte, and þe tone of þaim luffed in esspeciall asfor

¹ MS. *Iohannes*.

all *oper* Saynttis Saynt Iohn Baptiste¹, & þe toder Saynt Iohn
 Euangeliste, into so mekull þat betwix þaim þai made grete
 disputacions of þer ioy & þer excellence, vnto so mekull at ather
 of þaim war passand' besy to fynd' resons & auctorities to prefer þe 4
 Saynt Iohn þat he luffid' *with*. And so þai poyntid' a day of
 disputaciō. And in þe menewhile ather of þies Sayntis aperid'
 vnto his doctur at held' *with* hym, & sayd'; "We er wele acordid'
 in hevyd, and þerfor dispute nott of vs in erthe." And when þai 8
 mett samen, ather of þaim aforw all þe peple tellid' other þer vision,
 and thankid' Almiȝti God & þase holie sayntis.

CCCCI.

Iohannis Baptiste.

We rede ex '*Legenda Lombardica*' how one þat hight Pawle, 12
 þat was historiographus Longobardorum, and a dekyd of þe kurk
 of Rome, and afterward' a monk of Cassynence, on a tyme when
 he sulde hafe halowid' þe pascall, hym happend to wex dom, þat
 he cuthe not als mekull as say A, þat is þe furst vowel. And 16
 he made hys prayer vnto Saynt Iohn at he mott speke agayd,
 & in wurshup of hym he made þis ympne, "*Vt queant laxis,*
et c^o," & als tyte as he had made þat he mot speke.

CCCCII.

Iterum Iohannis Baptiste.

20

We rede in þe same '*Legend*' how som tyme þer was a huswyff
 þat punysshid' hur selfe *with* fastyng & prayers. And euer sho
 prayed Almyghti God to send hur som of þe relikkis of Saynt
 Iohn Baptiste. And sodanly apon ane altar sho saw a thombe þat 24
 was passand white, and sho was glad þerof & tuke itt. And þer
 come vnto hur iij bysshoppis, when þai harde tell þat sho had
 such a relyk, & desyrid' to hafe parte þerof; & sho lete iij droppis

¹ MS. Saynt Iohn of Baptiste.

of blude dropp̄ opoñ a clothe, & þai cut it in sonder & take ilkone
of þaim a dropp̄, and went home þerwith & was passyng glad.

Iohannis Damasceni. *Infra de infamia.*

CCCCIII.

4 *Ira aliquando est dissimulanda.*

Valerius tellis how oñ a tyme ane archedekyñ¹ þat was callid
Carentinus, oñ a tyme when a bondmañ of his had grevid hyñ,
he said oñ þis maner vnto hyñ; "Had I not bene angred vnto þe
8 I sulde hafe putt þe vnto grete punyssment." And so he had
levur lefe þe blame vnpunysshid þañ fulfyll þe movyng of his yre.
We rede also of Plato, when oñ a tyme he was grevid agayns his
servand for a tryspas, ffor drede þat he sulde be vengeable & pas
12 mesur, he commytt þe chastiment of his seruand vnto þe fre liste
of a noder mañ.

Ire signa. *Supra de Correccione, iij.*

Irasci non debet iudex corrigendo. *Supra de cor-*
16 *reccione, iij.*

CCCCIV.

Iracundus naturaliter etiam solus existens irascitur.

We rede in ' *Vitis Patrum* ' how som tyme þer was a brother þat
was passand angrie in hyñ selfe. So oñ a tyme he said vnto hyñ
20 selfe; "þou bodie! & þou war be þine ane, þou sulde not be so
ofte movid vnto angrynes." So he went vnto wildernes & liffid be
hyñ selfe. & oñ a tyme he take a little pott & fillid itt full
of watyr, and he turnyd vp þe pott & powrid it oute. So þe
24 secund tyme he fyllid it & wex angrie & powrid it oute agayn;
and þañ he wex so tene þat he take þe vessell & brakk it all
to gobettis. And þañ he come vnto hyñ selfe & knew þat he was
stirid to wrath be a fend. And þañ he said; "Lo! þuff all

¹ Harl. MS. archidiaconus Canentinus.

I be be myne ane, neuer-pe-less I am ouer-commend with angrynes,"
And þaȝ he turnyð agayn vnto his felashup; for whaȝ þer is
labur & felashup commonlie þer is paciens & Goddis helpe.

CCCCV.

Iracundus eciam visibiliter punitur.

4

Cesarius tellis how som tyme þer was a riche mans doghter, and
sho was so angrie þat whare at evur sho waȝ sho made stryfe
& debate; & yit sho lete hur selfe holye & sho mott nott restrene
hur tong. So at þe laste hur happend to dye, & þai berid hur in 8
þe kurk porche. And on þe morȝ when folk come vnto þe kurk,
þai saw reke comȝ oute of hur grafe, & þai had mervell þer-of,
& was ferd & opynde it, & keste oute þe erthe. & þai fande
þe vpper halfe of hur bodie to hur navill burnyð clene away with 12
fyre, & þe lawer partie lay hale, in betokynyng þat sho was
a clene maydyn bod yit sho was passand angrie.

Irreuerencia facta sanctis punitur. Supra de blas-
femia, iij.

16

CCCCVI.

Iudei expectantes Messiam per clericum decipiuntur.

Cesarius tellis how som tyme in þe cetie of Londoȝ¹ a clerk
gatt a Iewis doghter with childe; & he was ferde for grevans
of hur fadur & hur moder, & he gatt hymȝ a long rede & come on 20
þe night to þe wall þer hur fadur & hur moder lay within. & he
put þe vpper end of þe rede in at a hole, & he spakȝ in att þe toder
end & said; "O! ye rightwus folk, in God wele-beluffid!" & callid
þaim be þer names & bad þaim be merie, for þer doghter had con- 24
seyvid Messias & yit sho was a mayden. And with þat þe maȝ
was estonyð & askid his wife if sho hard þis voyce, and sho said
nay; & þai made þer prayers at þai myght here it agayn. And
þe clerke stude stift & harde þaim; and as he did beforȝ, he spakȝ 28

¹ Harl. MS. *Lomodonensis*. Arund. MS. *Lomonidensis*.

agayn. And when þai hard hym þai war passand fayn, & trowid
 þat it had bene trew; & vnneþis þai abade a day vnto þai grapid
 þer doghter bodie & fand at sho was with childe. & þai askid hur
 4 how sho conseyvid, and sho ansswerd as þe clerk had bedyð
 hur, & sayd; "I wote neuer wheþer I be with childe or nay, bod
 I know wele I am a maydeñ & had neuer at do with mañ." And
 þer was hur fadur & hur moder so ioyfull þat onone þe noyse ran
 8 þurgh þe cetie þat þer doghter was with childe with Messias. So
 tyme come sho sulde be delyver, & þer come vnto hur many Iewis
 with grete myrth & ioy, & abade to sho war delyver at þai mot se
 what sho had borid. And in hur travellyng sho had grete payn,
 12 & at þe laste with grete sorow & crying sho bare a doghter, þat
 cryed & grete & made mekyll mornynge. And when þai saw þis
 þai all war confusid passynglie, to so mekyl þat ane of þaim in
 a tene tuke þis childe be þe legg & threw it agayn þe wall & killid
 16 it. *et c^o.*

Iudei filius in fornacem missus per beatam Mariam
 est liberatus. *Supra de eukaristia.*

Iudei canonicum accusantes vsum loquendi perdidere-
 runt. *Supra de contricione.*

Iudei ymaginem crucifixi verberantes sanguine ex ea
 prosiliente conuersi sunt ad Christum. *Supra*
de cruce.

CCCCVII.

24 Iudex iniuste iudicans puniendus est.

Helinandus tellis ¹ of Cambises, þat was Cyrus ² þe kyng of Perce
 soñ, when he had optenyd his kyngdom & fande a iustis þat
 had giffen a wronges eniugement, he commandid at he sulde
 28 be flane, & his soñ to be made iustis after hym; & at þe sete
 at his soñ suld sitt in for iugement sulde be couerde with his fadir

¹ of Cambises added above the line.

² MS. Ciri.

skynd, at he sulde hafe mynde of hys¹ faders iugement & of þe paynd
att he had þerfor, and so at he sulde be ferde to giff a fals eniugement.

Iudex a ueritate non debet deuiare propter amicitiam². Supra de amicicia. 4

Iudex debet esse sobrius maxime in potu. Supra
de abstinencia, vij.

Iudex non debet eligi puer. Infra de puero.

Iudex non debet constitui pauper vel auarus, vt supra 8
de balliuo.

Iudex cito credere non debet. Supra de credere, ij.

Iudex veritatem vendere et aliena rapere non debet.

Infra Laurencij, ij. 12

Iudex debet astutus esse in causis obscuris inquirendis. Infra de muliere.

CCCCVIII.

Iudex sine causa reum absolvere non debet.

Cesarius tellis of a bisshop þat was a holie mañ & a deuowte, 16
and on a tyme in þe Lentreñ he red owr his psalter, and when he
come at þis place in his psalter, "*Quis loquetur potentias Domini,*
auditas [faciet] omnes laudes eius?"³ sodanly ane of his iustis
come in vnto hym and askid' hym what he sulde do with a mañ 20
þat had done a grete cryme & a trispas. And þis bisshopp was
fult of mercie and bad hym spare hym for þe holie tyme. And
with þat þe iustis turnyd agayn purposyng to lat hym go. And
þe bisshop red on on þe psalter þer he leste, & onone he fande þis 24
verce, "*Beati qui custodiunt iudicium et faciunt iusticiam in omni*
tempore, et c^o." And with þis he was flayed as he had bene resonð
be almighti God. And onone he garte call þis iustis agayn &

¹ MS. hym.

² MS. amicitiam.

³ This comes after: Confitemini

Domino, quoniam in saeculum miseri-
cordia eius.

said vnto hym; "Serche diligentlie þe cauce & deme hym rightwuslie." And so be þe voyce of þe prophett he þat was giltie loste his lyfe.

CCCCIX.

- 4 Iudex debet esse adeo iustus vt *etiam* propinquis delinquentibus non parcat.

Valerius tellis of one þat hight Zaleucius þat was a iustis. And on a tyme hys son for avowtrie was condempnyd for hym
8 þat bothe his een sulde be putt oute. And all þe cetie withstode it for wurship of his fadir a grete while, vnto so mykill he was evyn ouercommen. And at þe laste, becauce he wolde þe law war
12 kepud trewlie & not broken, he garte furst put furth one of his awn een for his son, & syne one of his son een, at his son sulde not
habe bothe putt oute. And so be temperans of a mervalos evynhed¹, ather of þaim loste ane ee. And þus he shewid hym selfe bothe a rightwus man of law & a mercyfull fadur. *et c^o.*

- 16 Iudex debet esse compositus in sensibus exterioribus.
Supra de aspectu.

Iudici malo frequenter succedit deterior. *Supra de balliuo*².

- 20 Iudices³ frequenter mutare non expedit. *Supra de balliuo, ij.*

CCCCX.

Iudex bonus non debet differre iusticiam⁴ sine causa rationabili.

- 24 Helynandus tellis of þe Emperour Traiane, how on a tyme when he sulde go vnto bateñ and lepid opon his hors, a wedow come

¹ Arund. MS. sibi que mirabili equitatis temperamento, se misericordie patrem et iustum legislatorem ostendit.

² MS. balneo.

³ MS. Iudeces.

⁴ So Lat. MSS. Eng. MS. causam.

& take hym be þe fute; & with grete sorow & lamentaciōn sho prayed hym at sho mott hafe right of paim at had slayn hur soñ wronguslie. And sho said; "Sur! þou reingnes as emperour, & whi lattis þou me suffer þis fowle eniurie?" And he said he 4 sulde make it to be amendid when he come agayn; and sho askid hym how sho sulde do & he neuere come agayn, and he said his successur sulde make hur to be asethid. And sho askid hym how scho sulde know þat; "and if he do," sho said, "whatt wilt þat 8 profett the? And if no mañ make me a sethe, yit þou erte dettur vnto me, & þou moñ be rewardid aftir þi warkis. And þi successur is boñ for the, bod a noder mans rightwusnes sal not delyvir þe for þat at þou sulde hafe done þine awñ selfe." And with þies 12 wurdis þis Emperour Traiane was somewhat movid & lightid of his hors, and in his awñ person he exsamynd þe wedous cauce, & he comfurthid hur & made hur to hafe a due satisfacciōn for hur hurte. 16

CCCCXI.

Iudicia Dei frequenter sunt occulta.

Iacobus de Vetriaco tellis how som tyme þer was ane hermett þat was tempid with þe spiritt of blasfemyng, vnto so mek[ill] 1 he thoght in his awñ mynd þat þe domys of Almiȝtti God wer nott 20 rightwus, þat sufferd synners & ill meñ to hafe prosperie & welefare of þis warlde, & gude meñ & rightwus to hafe disease & tribulaciōn. And þer apperid vnto hym ane angel on a tyme in a mans liknes, & said vnto hym; "Folow me & þou sal se þe 24 privay Iugementtis of almiȝtti God." So þai come vnto a gude mans hows þat herberd paim al nyght 2, & made paim gude chere. & on þe morñ when þai went, þe aungeñ stale þe syluer copp at þai dranke of, & take it with hym; whilk cop þe gudemañ luffid 28 beste of any thyng þat he had. And þai wente þer wayse, & on þe nexte nyg[ht] þai herberd with ane ill mañ & a wykkid, where þai wer reseyyvid with ill will & fure ill. And þe copp at he take fro þe toder mañ, þe angel gaff hym itt. And þis hermett thoght 32

1 MS. mekyng.

2 MS. *repeats*, with gude chere.

ift *per-with*, bod he sayde noght. And on þe iij nyght þai wer
 hostid at a gudemans howse þat reseyvid þaim *with* gude will
 & made þaim wele at fare. And on þe morw he sent a *servand*
 4 of hys furth *with* þaim to teche þaim þe way, & when þai war all
 on a bryg þis aungeſt keste þis mans *servand* our þe bryg &
 drownyd hyw. And þis hermett saw & had grete mervayle *per-of*
 & yit he said noght; and on þe iiij nyght þai war herberd in
 8 a gude mans howse & had grete chere. And he had a yong childe
 þat wepid all nyght & wolde nott lat þaim slepe, and þis aungeſt
 rase vp & wrathe þe nekk in-sonder *peroff*. And when þe hermett
 saw all þis, he thoght þat he wolde sodanlie stele away & lefe hyw,
 12 & trowid þat he had bene rather ane aungeſt of þe devull þan off
 God. And þan þe aungeſt bad hyw abyde, & sayde vnto hyw;
 “Almiztti God sent me vnto þe at I mot shew þe His privay
 domys. The furste man at reseyvid vs so wele, luffid þat copp
 16 aboww all oper thyngis; *perfor* I take it fro hyw for his gude, &
 gaff it vnto hyw at reseyvid vs *with* ift will, at he may resayfe his
 mede in þis werlde. And our thrid oste *servand* þat I drownyd,
 he was purposid als tite as he had comen home, to hafe slayw his
 20 maister. And so I delyverd our gude oste fro dead, & þe toder fro
 mansslaghter, at his punyssment myght be les in hell. And our
 iij hoste, befor he had a childe, did grete almos dede, bod als sone
 as his childe was born, he withdrew his hand, & þoght to be
 24 covatus & gadir gudes vnto his childe. And *perfor* I hafe taken
 fro hyw þe cauce of his covatice, at he may be as he was befor.
 And þe saule of þe innocent childe I hafe putt in Paradice.” And
 when þe hermett hard þis, he thankid God & take his lefe at
 28 þe aungeſt; & fro thens furth he was delyverd fro al maner of suche
 temptacion.

CCCCXII.

Iudicium humanum. Iudicantes secundum apparen-
 ciam exteriorum frequenter decipiuntur; vt
 32 patet.

Som tyme *per* was a kyng, & he garte make iij kistis of tre.
 And ij of þaim he fillid full of stynkand banys of dead folke, & he

garte cover paim clene abownd with platis of golde; & þe toder ij he fillid' full of fyne precious stonys; & enoyntid' paim withoute with pykk & tarr. And þan he callid' afornd hym all þe wyse men of his cownceill, and askid' paim whilk of pies war moste 4 wurthie. And þai said' þase at war coverd' with golde, & þe toder þai reprovit & sett at noght. And þan þe kyng sayd'; "I wiste wele ye walde say so." & þan he commawndid' at oppyn pies kystis at war giltid'; & so þai war, & þar come oute of paim 8 a fowle stynke & ane ill. And þan þe kyng said'; "This is a figur of paim þat er cled withoute with gay aray, and within er full of syn & ill dedys." And he garte oppyn þe toder, and þer come oute a swete smell at all men myght fele. And þan þe 12 kyng sayde, "This is a figur of paim þat er cled with feble clothis withoute, & within hase a grete fayrnes in þer sawle, & er full of gude warkis."

Iudicare non debent religiosi seculares. Infra de 16
religiosis et supra de Basilio.

CCCCXIII.

Iudicandum non est de proximis eciam peccatoribus.

We rede in 'Legenda Iohannis Elemosinarij' of a yong man þat ravissid a non. And whend clerkis broght þis man befor Johannes 20 Elemosinarius, þai reprovit' hym & said' he was wurthi to be cursid' as he þat had slaynd ij sawlis, þat was to say, bothe his & hurs. And þis holie man, Iohn, snybbid' paim, & said'; "Not so brether, not so! ffor I sail shew you ye do ij synys; ffurst ye do agayns þe 24 commandment of God þat sais; 'Nolite iudicare.' And þe secund, [ye wote noght¹] whethir þai forthynk þer syn & hafe done penans þerfor or noght, nor whethir þai contynue in syn to þis day or noght."

Iudicium plurimorum aliquando comprobatur. Infra 28
de suspicione.

Iudicando aggrauantes facta aliorum aliquando eciam visibiliter puniuntur. Supra de contricione, iij.

¹ Harl. MS. "*secundo, quia nescitis pro certo si usque hodie peccent aut peniteant.*"

Iudicium medicorum de infirmis frequenter non
evenit. Supra de Basilio, ij.

CCCCXIV.

Iudicij vltimi aduentum incertum est hominibus
4 quantum ad tempus.

We rede of a husbandman þat on a tyme went fro home, & he
lefte behynd hym to kepe his place iij servandis, and he tolde none
of þaim when he wolde com home. So emang þies iij servandis
8 þer movid a question of þe comyng home of þer maister, when it
sulde be. And one said he wolde com home sone, & þe secund
said nay, it wolde be lang or he come home. And þe iij said;
“Forsuthe I wote neuer when he wil com home.” And so it is
12 certayn at þe thrid said þe moste trew. And so it is of þe laste
day, þe day of dome; we wote wele it mo com, bod we wote
neuer when, nor what tyme.

CCCCXV.

Iudicium vltimum debet timeri.

16 We rede of a kyng þat travelde þe way with his baronage in a
gay kyngis charyott. So hym happend to mete ij men cled in
hevie clothyng, whilk þat war iij hewid, & had pale facis, and þe
kyng come downe oute of his chariott & wurshuppid þaim. And
20 his baronage tuke it to iij, & be þer cownceill his bruther resonde
hym þerfor. And in þat realme þis was þe custom, þat vnto
þe yate of hym þat sulde be iugied vnto dead, sulde þe kyngis
messanger be sent befor, to make ane oyas. And when þai come
24 home þe kyng garte þat be done befor his bruther yate. And þat
done, his bruther & his wife & his childer come in a mornyng
clothyng vnto þe kyng, wepand & makand sorow. And þan þe
kyng spak vnto his bruther & sayd; “O, þou fule! If þou hafe
28 dred þe bedell of þi bruther, whome þou knowis þou trispasid noȝt
vnto, how durste þou take on hand to chalange me becauce
I mekend me befor þe bedels & þe messangiers of almighty God

whome þat I know þat I hafe grevid' many tymys & ofte, and þat grevuslie?"

Iudicio vltimo redditur ratio de omnibus. *Supra*
 de episcopo, et infra de risu et de mercatore. 4
 Iudicio vltimo reddetur cuilibet iuxta opera sua¹.

CCCCXVI.

Iuliani Confessoris.

We rede how þat when Saynt Iulian was a yong man & went
 on huntyng, he pursewid on a tyme after a harte. & þis harte 8
 turnyd agayn & spak vnto hym, & sayd; "Thow þat mon sla
 bothe þi fadir and þi moder, whar-to pursewis þou me?" And
 he had grete wonder here-of, and becauce þis sulde not happyñ
 hym, he went away oute of a fer contreth & servid a wurthi 12
 prince: & he made hym a knyght and gaff hym a warde, a grete
 gentylwommañ, vnto his wife. And his fadur & his moder at
 home, hafyng grete sorow þat he was gone oute of þe contrey
 fro þaim, went & soght hym many mylis. So on a tyme when he 16
 was furthe, be a sodan cace þaim happyñd to com vnto his castell.
 And be wurdis at þai said þer, his wyfe vnderstude at þai war fadir
 & moder vnto hur husband, be all þe proces at sho had hard
 hur husband say. And when scho had made þaim wele to fare, 20
 sho laid þaim samen in hur awn bedd; and þis Iulian come home
 sodanlie in þe mornyng & wente vnto his chambur, & fand þaim
 ij samen in þe bed. And he, trowyng þat it had bene one þat had
 done avowtry with his wyfe, he slew þaim bothe and went his 24
 ways. & he mett his wife fro þe kurkward, and sho tolde hym
 how his fadir & his moder was comen, & how sho had layd þaim
 in hur awn bedd. And þan he began to wepe & make sorow,
 & said; "Lo! þat at þe harte said vnto me, now I a sarie wriche 28
 hafe fulfillid itt." & þan he went oute of contre & did penans, &
 his wyfe wolde neuer forsake hym. & þer þai come vnto a grete
 watir, þer many war perisschid, and þer he byggid a grete hostre;

¹ A Tale of Silvanus in illustration omitted from the English MS.

& all þat euer come he herbard þaim, & had þaim ouer þis watyr. And þis he vsyd a lang tyme. So on a nyght aboute mydnyght, as he lay in his bed and it was a grete froste, he hard a voyce cry
 4 petifullie, & sayd; "Iulian! com & feche me owr, I pray the!" And he rase onone & went ouer þe watir, & þer he fand a man þat was nerehand frosyn to dead, and he had hym ouer, & broght hym into his howse & refresshid hym, & laid hym in his awn bed
 8 & happid hym. And within a little while he þat was in þe bed, þat semyd seke & like a leppre, ascendid vnto hevynd & sayd on þis maner of wyse; "Iulyan! Almighty God hase reseyyd þi penans. And with-in a little while ye bothe shall com vnto
 12 Hym." And with þat he vanysshid away. *et c.*

CCCCXVII.

Iuramento aliquos compellere non est bonum.

We rede how on a tyme a gude, trew, innocent man lent vnto one of his neghburs a certan þing, & when he wold hafe had
 16 it agayn he said he had borowid none swilk on hym, & wolde nott giff hym it agayn. And he was compellid to sweer þerfor, & sware; & þus þe gude, trew man loste it. So vppon þe same nyght þis man was ravisshid vnto þe dome of Almighty God.
 20 And he was askid on þis maner of wyse; "Whi hase þou made yone man to sweer ane athe whilk þou knew was a fals athe?" And he ansswerd agayn & said; "For he gaynsaid me þe þing þat I lent hym." And þan þe iustis said vnto hym; "It had bene
 24 bettir to þe to hafe loste þi þing þan for to lat hym lose his saule." And þer þe iustis commawndid þat for his truspas he sulde be bett. And with þat he wakend & grapyd his bak, & it was passand sare & full of yeddyrs & wowndis as he had bene betyn. And þus
 28 his trispas, after he was þus amendid, was forgiffen hym.

CCCCXVIII.

Iurare supra reliquias sanctorum falsum est periculosum.

We rede how som tyme ij men war at debate, & þat grete; and
 32 þe iustis cuthe nott witt whethir of þaim was gyltie. And he

brought þaim bothe vnto ane altar & garte þaim purge þaim be þer
 athe. And he besoght þe apostell at aght þe altar to send hym
 som takyñ þat he mot knaw þe treuthe. And when he þatt was
 giltie sware¹, he begañ to wax all seke & ill at ease. And þe 4
 iustis pursevid^t it, & he said; "Owder is þis gude apostell Petur
 passand mercefull, or els he differs þis martyr. And þerfor,"
 he said, "we will go vnto Pancrace grafe." And when he þat
 was gyltie sware on Pancrace grafe, he wold^t hafe takyñ his hand^s
 away bod he myght nott, bod it held^t hym still. & with-in a little
 while after, þer he swelte. *et c^o*. And so yit vnto þis day in þat²
 contrey pai swe^t yit vppoñ Saynt Pancras tombe, and any þing be
 in varyans emang þaim. 12

Juliani Apostate. *Infra de sancto et de signo de
 vindicta et de vsu.*

Iusticia *aliquando* temperanda est. Supra de Iudice,
 iij. 16

Iusticie executio *non* debet differri sine causa.
 Supra de iudice, iij.

CCCCXIX.

Iustitia *eciam* in proprio filio debet excerci.

We rede how on a tyme, when a soñ o Traiane rade prowdlie 20
 þurgh þe cetie, hym happend of raklesnes with his hors to kyll
 a wedow soñ; and þe wedow with mekiñ sorow [*com*] & tellid^t
 Traiañ þe Emperour. And he gaff þe wedow in-stede of hur soñ
 his soñ, þat had done hur þe trispas, and magnified^t hur with riche 24
 giftis.

CCCCXX.

Iusticia *eciam* exerceri debet in propriis parentibus.

Herkenwaldus³ tellis of ane þat hight Bormar, þat was a noble
 mañ and a myghti, & in dome he sett by no mañ. So on a tyme 28

¹ Arund. MS. *et nichil mali passus* defert."

esset, iudex, eius malicie conscius,
 exclamavit; "Senior iste Petrus aut
 nimis misericors est, aut iunioribus

² MS. þan.

³ MS. Harl. Herkyndaldus de
 Bornayre, vir nobilis, etc.

- he fell seke & lay in his bed in his chambre, and as he lay he hard
 in þe nexte chambꝛ by hym grete cryingis as it had bene of
 wommen. And he spurrid what it was & þai wold not tell hym.
- 4 And þa he sent one of his childer þedur and warnyd hym, a payn
 of puttyng oute of bothe his een, to tell hym þe treuth. And þa
 he went & saw it & com agayn, & with grete drede tellid hym
 what it was & said; "Sur! my felow, your sister son, wold þer
 8 hafe oppresid a womman & defowlid hur, and þis was þe cauce of
 þe cry." And at þis wurd he was gretely grevid, and bad ij
 of his knyghtis go & hang hym. And þai said þai sulde, and went
 furth & tolde þe yong man what his eam had bydden þaim doo.
- 12 And þai bad hym withdraw hym oute of his eam sight at he saw
 hym not, & þai sulde tell hym at þai had done as he bad þaim do;
 for þai durst not sla þis yong man. And with-in a few howris þai
 come agayn vnto þer maister, & tolde hym þai had done as he
 16 commanddid þaim. And vppoþ þe fife day after þis yong man,
 trowyng þat his eam had forgetten þis trispas, putt oppyn þe
 chambꝛ-dure & lukid in. And onone as þis seke man saw hym, he
 callid hym vnto hym & gaff hym fayr language, & made hym
 20 to sitt down by hym. And sodanlie with his one arm he gatt
 hym aboute þe nek, & held hym; & with þe toder arm he drew
 his knyfe & shewid it in his throte & kyllid hym. And aft þat
 was aboute wondred þerof & vgged þerwith. So his sekenes
 24 swagid a littyll, & þa he sent for þe bisshoþ Herkenwaldus¹, and
 he come with þe sacrament & shrafe hym, & howseld hym not². &
 he made grete sorow & had grete contricion in his harte for
 his syn. And in his confession he spak no wurd of þe slaying
 28 of his cussyn. And þe bisshoþ had grete mervail þerof, & said;
 "Whi layn ye þe mansslaghter of your cussyn at ye slew?" And
 he ansswerd agayn & said; "Sur, was þat a syn?" & þe bisshop
 said, ya, it was a cruell syn. And þe seke man ansswerd agayn
 32 & said; "I am a Iustis & hafe þe law in gouernans, & nowder
 I deme it a syn, nor I will neuer aske God forgifnes þerof." þa

¹ Harl. MS. *Episcopus uocatus cum
 sacris aduenit. Herbinbaldus, cum
 multis lacrimis et cordis contricione,*

*omnia peccata sua confessus est,
 tacita iuuenis interfectione.*

² MS. not added above the line.

þe bisshopp ansswerd & said; "I wiþ neuer gyff you þe sacrament or ye shryfe you þeroff." þaþ þis Iustis ansswerd hyṁ agayn & said; "*Non ex rancore, sed ex zelo iusticie et Dei timore illum interfeci*; I slew hyṁ not of rankor nor of il wiþ, bod for luff of 4 rightwusnes & drede of God; ffor þer was neuer maṁ luffid his sister soṁ bettyr þaṁ I did hyṁ. And þer-for & ye deny me þe holi sacrament þat is Goddis bodie, I betake bothe my body & my saule vnto þat holie sacrament, þat is God Hyṁ selfe." And 8 þus þe bisshopp went away & wulde not howsyþ hyṁ. And onone after, þis seke maṁ sent for hyṁ agayn. And when he come att hyṁ, þis seke maṁ bad hyṁ luke in his box if þe sacrament war þer. And so he did & fande riȝt not þerin. þaṁ þis seke maṁ 12 said vnto hyṁ; "Lo! þat at ye denyed me, Almiȝtti God Hyṁ selfe hase giffen me & not denyed me." And with þat he oppynd his mounthe, & þai mot se þe sacrament þerin; and þaṁ he dyed. And þaṁ þe bisshopp was ferd & had grete sorow heresof, & 16 prechid þis in euer-ilk place for a grete meracle.

CCCCXXI.

Iuuentus facit homines diligenter mulieres
considerare.

We rede of a profeste of þe ordur of Premonstracence, on a tyme 20 as he rade with a yong maṁ, a bruther of his howse, þaim happend to mete a fayr yong damysel; & þis profeste stoppid his hors & haylsid hur honestelie, & sho stude still & lowtid vnto hyṁ & thankid hyṁ. And when sho was passid þaim a littyþ, þis 24 profeste þoght he wold prufe þis yong maṁ & said vnto hyṁ; "Me þoght þis was a passand fayr maydyn." & þis yong maṁ ansswerd & said; so þoght hyṁ. And þaṁ þe profest said agayn; "A thyng difformys hur hugelie, þat is sho hase bod one ey." 28 And þe yong maṁ said; "Sur, forsuthe sho hase bothe hur ene, ffor I behelde hur graythelie." And þaṁ þe profest said vnto hyṁ; "And I saþ considur þi bakk, ffor þou sulde be of so mekyþ symeplenes, & þou met a wommaṁ þou suld not luke 32 wheþer sho had bothe hur een or bod þe tane." And þaṁ he

turnyd agayn vnto his monasterie & said vnto his brethir; "Ye repruid me for I take no yong meñ furth with me." And þan he tellid þaim þe cauce, & snybbid þis yong mañ & chastid hym for
4 his truspas.

Iuuenes puelle pulcritudinem corporalem abscondere debent. Infra de temptatione et supra de abscondere.

8 Iuuenis non debet prefici mulieribus. Supra de carne.

CCCCXXII.

Karolus. De statura et vita Karoli regis.

This kyng Charlis was of a fayr statur, for he was viij fute long
12 & wele shapyñ & awfull to sight; & he was passand large of renys, & he was clenlie bothe in bely & in armys & had grete theis; & he was a passand wyse knyght & a bitter & strong of lyn. & his face was in lenthe oderhalfe palme (and his berd
16 a fute long), & his nese emyddiste þerof & halse þat lenth. & his foret was a fute long, and he had een like a lyon þat shane as a precious stane, and his browis was a palm brede. And if he had bene wrathe & lukid on a mañ he wolde hafe flayed hym.
20 And his gyrdyll was viij fute lang with-oute þat at hang. And he ete bod littyl brede, bod at ans he wolde ete a quarter of a weddur, or ij hennys, or a guse, or a swyne shulder, or a pacok, or a crane, or a hale hare. And he wolde drynk bod esy wyne, bod if it war
24 medlid with watir. & he was of suche strenthe þat, at a strake with his swerd, he wald cut in sonder ane armyd knyght syttand on a hors fro þe crown of þe hede vnto þe sole of þe fute, & his hors als; and he wolde lightlie breke iiij hors shone at ans, and
28 he wold lifte eselie to his hede ane armyd knyght stondyng on þe luff of his hand. And he bare tables with hym þat he bare all his actis in. And he drank bod seldom moþ þan thrise at his meat. And he luffid wele to ride and bere armys, and he made his
32 doghters to be clothe-makers, & for to lere at spyñ on þe rokk, at pai sulde nott be ydiff. And at Coleyn he garte byg ij briggis

ouȝ þe watir of Reine. And when he come to Rome he wold light a myle with-oute þe town, & go vnto þe cetie apoñ his fute, & kys euer-ilk kurk dure, & giff grete rewardis vnto euer-ilk kurk. And he delyverd þe Holie Lande oute of Saracens handis, and come fro 4 thens-ward be Constantynople; and he broght thens many wurthi relikkis, þat is to say, parte of þe crowñ of ouȝ Lord, whilk þat florissid in his syght, and ane of þe naylis þat our Lord was naylid vnto þe cros with, and His sudarie, & ouȝ Ladie sarke, and 8 Saynt Symeon arm. And all þies he putt in a kurk of our Ladye þat he byggid, and he fowndid & byggid als many abbays as þer was lettres in þe Abce. And in euer-ilk one of þaim he lefte a letter of golde. And at þe laste, when his son Lowis was 12 crownyd, he was full of gude werkis & decesid, and was berid at Aquis Granum in a kurk of ouȝ Ladye þat he byggid. And yit or he dyed he callid samen all his prelattis, & gaff þaim all his tresurs to distribute þaim whar þaim þoght nede emang þer 16 kurkis.

CCCCXXIII.

Katerine Virginis.

Som tyme þer come a monk of Rothomage vnto þe monkes & þe abbay þat is oñ þe Mownte of Synay, and þer he abade in serves 20 of God & Saynt Katryn vij yere. And he was a passand devoute man; and he prayed evur vnto Saynt Katryn at he mott hafe soñ relyk of hur bonys. And sodanlie, as he satt at his prayers, þer was putt in his hand, at he wiste nevur how come, hur little 24 fynger; and he thankid God þerof, & Saynt Katryn, & had it home vnto his monasterie, and þer it is wurshuppid vnto þis day.

CCCCXXIV.

Iterum de Sancta Katerina.

We rede of a man þat was passand devoute vnto Saynt Katryn, 28 & made his prayers specialle vnto hur¹ a long while & besoght hur to helpe hym. So afterwerd he forgatt hur, & made nott his

¹ MS. hym.

prayers nor his offrand vnto hur, nor did hur nott wurshup as he was wunte to doo, bod cesid peroff. So on a tyme as he was in his prayers he fell on slepe, and hym boght pat he saw in
 4 a vision a grete multitude of virgyns goyng on a raw by hym. And emang paim ane pat was passand shynand & fayr forby all pe toder, when sho come nere hym sho coverd hur face pat he sulde not se hur, and so sho passid away by hym & he mot se all pe
 8 toder facis bod hurs. And he had grete mervell what sho was at shynynd so forbe all pe toder, & hid hur face pat he sulde not se hur. And one of paim, when he spurryd what sho was, tolde hym
 at sho was Katryn, whilk pat he was wunte to know & to do
 12 wurshup to. "And becauce," sho said, "at pou hase now forgettynd hur & giffes none almos-dede in wurshup of hur, nor makis no prayer vnto hur nor wurshuppis her nozt as pou was wunte to do, perfor sho covers hur face when sho passis by the, att
 16 pou sulde nott know what sho was becauce pou had forgetten to know hur." *et c^o.*

CCCCXXV.

Labor manuum est necessarius.

Arsenius all his life-tyme he vsid at sitt & wurk a craffe with
 20 his handis, & he had evur so mekill boght of pe Passioun of our Lord, pat he had alway in his bosom a clothe to wyepe his ene with, he wepid so when he thoght peroun. And all pe night he wolde be in his prayers & slepe nott, & in pe mornyng when
 24 he was very for wakyng & liste slepe, pan he walde say pus; "Com, pou vnthrifit servand, slepe!" And so sittand he wold slepe a while, and pan onone he wolde rise & say; "Itt sufficiis vnto a monk, & he had neuer so grete labur, to hafe a nyght slepe
 28 ans in a yere, or ilk nyght to hafe ane howr slepe."

CCCCXXVI.

Laborem in presenti Deus reddet in futuro, et quanto plus laborauerunt, tanto magis merentur. et c^o.

We rede of ane hermet pat dwelte in wildernes, and pe watir
 32 was passand fair fro his cell. And on a tyme as he went for

watir he wex irk, & sett hym down & said; "Whatt nedis me
 þus to labour when I may dwell harde be þe watir & I will?"
 And alsone he was war of a man þat folowed after hym & tellid
 his fute-steppis, and he askid hym & said; "What erte þou?"⁴
 And he said agayn; "I am þe aungell off God sent for to nowmer
 þi fute-steppis, at þi mede may a noder day be rewardid vnto
 þe after þat þi labour is." And þan þis hermett with a strong
 wytt removid his cell v myle ferrer fro þe watir. *et c^o.* 8

CCCCXXVII.

*Lacrimarum habundancia multum valet ad
 compassionem.*

On a day when *Sancta* [*Maria*] de Oginiez¹ satt pinkand of þe
 benefice of Almighty God, how largelie he gaff þaim vnto mans¹²
 kynd, sho tuke suche a compunccion & fell opon such a wepyng,
 þat as sho went abowte in þe kurk meñ mot hafe folowd hur
 steppis be þe confluens of þe teris of hur een þat fell down on þe
 payment, vnto so mekull þat a long tyme sho mot nowder luke on¹⁶
 þe crucifyx nor speke, nor yitt here no noder speke, of þe Passiõ
 of Criste, þatten evur sho fell in swone as sho had bene dead.
 & þerfor to restrene hur wepyng sho leste thynkyng of þe manhede
 of Criste & toke hur to vmbethynkyng of His godded; at þe pinkyng²⁰
 þerof sho mott take a comfurth. Nevur-þe-les hur wepyng was
 evur mor & more when sho thoght of His godhed, als mekull as it
 was when sho thoght of His manhede. And þus hur sorow was
 renewid and hur sawle prikkid with a swete compunccion. *et c^o.* 24

CCCCXXVIII.

*Laborare debet monachus vt cogitaciones malas
 euadat.*

Paulus Heremita, þat was a moste provid man emang alde
 fadurs, on a tyme when he liffid in wildrenes, & had bod esi fude²⁸
 bod of þe frute of þe palm tre, and if he wroght oght with his
 handis no man wolde giff hym noht þerfor becauce he was so fer
 fro townys & no man come nere hym, becauce he wold somwyse be

¹ MS. *Sancta* Deoginieez.

occupied ilka day, he wald' gaddur samen a grete meneya of palme-levis & bryn̄ paim, in exsample þat he did soim̄ bodele labur for his sustentaciō; provand be þatt a monk myght not be in
4 a place with-oute laboring with his handis, or els he mot not esskape many ill thoghtis & vnthrifti. et c^o.

CCCCXXIX.

Lacrimarum impetus retineri non possunt quia
flante spiritu vehementi fluunt aque.

- 8 On a day befōr þe Gude Fryday, ¹Maria de Oginiez, when̄
þe passiō of Almyghti God neghid nere, sho þoght sho wold'
suffer a passiō hur selfe in wurshup̄ of His passyō; and sho
feli vpon̄ a grete wepyng & a sorow & a syghyng þerfōr. And so
12 as sho sat þus wepand in þe kurk, a preste come to hur & blamyd'
hur & bad hur lese hur wepyng & say hur prayers in sylens. And
sho, knowyng wele enogh at sho mot not forbere wepyng, rase vpp̄
& went furth of þe kurk and hid hur in a privay place far thens;
16 & þer sho wepid' & besoght Almyghti God in hur prayers þat
he wolde shew vnto þis preste þat a mañ may not restreñ hym̄ fro
wepyng when̄ it flewis vppon̄ be grace of þe Holie Gaste. And
on̄ a day as þis preste was att mes, be prompyng of þe Holie Gaste
20 he feli on̄ suche a wepyng þat he was nerehand' strangled þer-with.
And ay þe mare at he laburd' to restrene hym̄ þe more he wepyd',
vnto so mekull at nott aloneli hym̄ selfe, bod also his buke & att
þe altar clothis war att bod water with his wepyng. And after-
24 ward þis holie maydyn̄ come vnto þis preste and teld' hym̄ att þis
als playnlie as sho had sene it hur awn̄ selfe, & said' vnto hym̄;
"Now ye hafe lernyd' be experiens þat a mañ may not with-draw
hym̄ fro wepyng for þe passyō of Almyghti God, when̄ he thynkys
28 þeron̄ & is movid þerto be the Holie Gaste."

Lacrimae contricionis impetrantur orationibus san-
ctorum. Infra de Oratione.

Laicus non debet stare in choro et audire diuina.

32 Supra Ambrosij.

¹ MS. has another when̄ here.

CCCCXXX.

Lantgravius Lowicus.

We rede how þat þis Lantgravius Lowicus was a passand^r grete tyrand^r and a mysdoer. And agayn^d þat he sulde dye he comawndid^r þaim at was aboute hym^d þat als tyte as he was dead^r þai 4 sulde clethe hym^d in a monkis cowle of þe Ceustus ordur, bod not or he war dead^r; & so þai did^r. And when^d he was so cled, one of his knyghtis lukid^r opon^d hym^d & said^r þus in skorn^d; "Lo! hym^d þis is not now like my lord^r in all his vertues, ffor he was a wurthi 8 knyght, & now he is a passand^r gude monke & kepis his sylence passand^r wele." So his sawle was broght vnto þe prince of Hell syttand^r opon^d þe pytt bra, & he held^r a copp^r in his hand^r & said^r vnto hym^d; "Welcom^d, our^r wele-belufid^r frend^r! Shew hym^d," he 12 said^r, "your chawmers!" And belife was shewid^r hym^d all þe paynys. And þan^d he sayd^r vnto hym^d agayn^d; "Drynk, frend^r, of my copp^r!" And þuf^r all he war not¹ welewillid^r þerto, yit he was compellid^r to drynk; and als sone as he had done þer come 16 oute stynkkand^r flawmys oute of his ene, his nease-thrillis, & his eris. And after þis he said^r vnto hym^d; "Now þou sañ se my pitt þat is withouten^d bothom^d." And belife it was opynd^r & he casten^d þerin.

20

Latroni possunt adaptari que *supra* dicuntur de ffure, et infra de predone et raptore.

Laudacio. Laudant multi aliquem in comparacione alterius. *Supra* de comparacione.

24

CCCCXXXI.

Laudem appetunt aliqui de bonis operibus.

We rede how on^d a tyme, when^d a mañ spirrid^r Macharius whi he sufferd^r so mekuñ hongre in wyldernes, þat² mot wekelie hafe

¹ Not omitted, and added above the line. ebdomadis integris abstineus non sensisse esuriem.

² Harl. MS. qui in monasterio

hyddyñ in his abbay & suffred no honger, he ansswerd agayñ & said; "For here is no wittnes of pi faste þat sulde nurissþ þe *with* lovyng, nor at mot susteyñ þe. And þer mans serves 4 & refresshyng of a vayñ glorie makis þe fatt."

Laudem nolunt aliqui acquirere per facta enormia.

Infra de memoria.

Laudes adulatoris contempnunt sapientes. Supra
8 *de adulacione.*

Laudem fugiunt aliqui ne in ea dilectentur. Infra
de vanitate.

CCCCXXXII.

Laurencij Martiris.

- 12 We rede in 'Legenda Lombardica,' of Eusodia þat was doghter vnto Theodose þe Emperour, how sho was vexid' with a fend', and was had vnto Constantynople to þe body of Saynt Stephan to be curid'. And þis fend' spak *within* hur & said; "I will not pas 16 oute oñ hur bod if Stephan coñd to Rome, for so it is þe apostels will." And so, be þe consent of þe pope & þe Emperour, þe bodie of Saynt Stephan was sent vnto Rome be þe Grekis, *with* counand at pai suld' bryng vnto Constantynople þe bonys of Saynt Laurens.
- 20 And when þai come at Rome *with* hyñ & sett dowñ his bodie in ecclesia Sancti Petri ad Vincula, pase at sulde bere hyñ myght gett hyñ no ferrer. And þañ þis fend' cryed agayñ in þe maydyñ & sayd; "Ye labur in vayñ, for he hase not chosyñ his seate 24 here, bod att his bruther Laurens." And þai bare þe bodye thedur, & onone þe maydyñ was hale. And Saynt Laurens, as he had bene ioyfull of his bruther commyng, remowid' hyñ vnto þe ta side of þe sepulcr', & left þe toder syde voyde vnto his bruther. And 28 þañ þe Grekis putt þer handis to take Saynt Laurence away, & pai fell dowñ vnto þe crth as þai had bene fonde. And *with-in* x dayes after þai war all dead. And þañ a voyce was harde in Rome þat sayde; "O, felix Roma! *et cº*. O! þou happy Rome, 32 þat sparris bothe in a grafe þe bodie of Saynt Laurens þe Hyspany, & þe bodie of Saynt Stephan of Ierusalem."

CCCCXXXIII.

Laurencius accusat facientes sibi iniuriam.

We rede in þe ‘*Meracles of our Ladie*,’ how at Rome þer was a yong mañ þat hyght Stephan, þat vsid gladlie to take giftis & so for to forbar right of many folke in þe law. And he wronguslie 4 tuke away & held in possession vnto hym selfe iij howsis of Saynt Laurens kurk, and a garthyn of Saynt Agnes kurk. So hym happend to be seke & sulde dye, and hym poght he was broght befor þe iugement of Almighty God. And onone as Saynt Laurens 8 saw hym, he come vnto hym with a grete indignacioñ & iij tymys he thrustid hym be þe arm, & þat sare, & crusid it att it warkid gretlie with. And Saynt Agnes nor none oper vyrgyn wold nott ans luke oñ hym, bod turnyd þer facis fra hym-ward. And þa 12 þe iustis gaff a sentans of hym & said; becauce he tuke oper mens gude fro þaim & selde þe treuth for takyng of giftis, he sulde be putt into þe place at Iudas þe traytur was in. And þa come Sanctus Proiectus, whome þis Stephan had had grete deuocioñ to 16 in his life, & prayed Saynt Laurens & Saynt Agnes to forgiff hym. And so our Ladye & þai prayed for hym vnto þis iustis, to so mekull he grauntid þat his saul [sul]de¹ goo agayn vnto his body, & þer he sulde do penans xxx^{ti} dayes. And our Ladie gaff 20 hym in commandment þat he sulde daylie say þis psalme, ‘*Beati immaculati*,’ whils he lifid. And when his saule come vnto his bodie agayn, his arm was als bla & als sare with þe thrustyng of Saynt Laurens as he had suffred it evyn oñ his body, whilk 24 takyn was apon hym ewhils he lifid. And þat at he had wronguslie takyn away, he restorid itt and did penans þerfor. & opoñ þe xxx^{ti} day he passid vnto Almighty Godd.

CCCCXXXIV.

Laurencius se honorantes in necessitate adiuuat. 28

We rede in ‘*Legenda Lombardica*’ when þe Emperour Henrie and Ranegunde³ his wyfe abade alway clene virgyns, purgh

¹ MS. his saulde goo.² MS. Ranegude.

instigaciō of þe fend, he suspecte his wyfe *with* a knyght, & made
 hur for to gang oñ hate coles, barefute, xv fute lang. And
 als sone as sho begañ to ga sho said in þis maner of wise; “Lord
 4 Criste! As þou knowis that I am vñfylid bothe of Henry my
 husband & all oþer, so I beseke þe helpe me!” & *with* þat þis
 Emperour was esshamyd & gaff hur oñ þe cheke *with* lys nefe.
 And þañ a voyce sayde vnto hur; “Marie þat is a maydeñ base
 8 delyverd þe becauce þou erte a maydeñ.” And þañ sho passid
 purgh all þis grete fire vnhurte. And efterward, agayñ þis Henry
 sulde dye, a grete multitude of fendis come be þe cest of aue
 hermett, and he oppyñd his wyndow & askid one of þaim what þai
 12 wer. And þai ansswerd agayñ & said; “We er a legiō of fendis
 þat bownys vs vnto þe dead of þe Emperour Henrie, to luke if we
 can fynd any thyng of owrs in hym.” And he chargid hym
 to com agayñ by hym & tell hym how þai had done. And he
 16 come agayñ & tolde hym þai had not sped; & said; “Ewhils
 þe fals suspecte þat he had in his wife & all his oder iñ dedis war
 weyed in a weyscale *with* his gude dedis, þat swythyñ Laurens
 broght a grete hevy pott of gold. And when his euil dedis was
 20 like to hafe bene þe heviar, he kest it in-to þe tother weyscale,
 & it was hevyar & weyed all down. & *with* þat,” he said, “I was
 angrie, and starte vnto þe pott & brakk of þe tone ere þeroff; and
 þis pott was a chales at þis Henre had giffen vnto Ceustus ordur,
 24 in wurshup of Saynt Laurens. And becauce it was so grete, he
 garte make it ij eris, at it mot be listid vp by.” And þis
 Emperour was dede þe same tyme as þe hermett had knowlege.
 And he garte luke þe chales and [þe] ta ere wantyd; as þe
 28 fend sayd.

CCCCXXV.

Leonis Pape.

We rede in his ‘*Meracles*’¹ how Leo þe pape opoñ a Pace day
 said mes in a kurk of our Ladie, and as he was howsylland cristen
 32 meñ, ilkone in þer ordur, a certañ wommañ kissid his hand, purgh

¹ Latin MSS. *Ex Miraculis Beate Virginis.*

þe whilk he had a huge temptaciō in his flessħ. And so þis holie mañ þoght he wolde venge þis temptaciō in hym selfe, & þe same day þat hand' at slanderd' hym so, privalie he cut it off & keste it fro hym. And in þe mene while þer rase emang þe common peple 4 a gret murmur whi þe pope said' not mes as he was wunt to doo. Than þis Leo made his prayer vnto our Ladie, Saynt Marie, & commytt hym all vnto hur providens; and sho onone come vnto hym & with hur holie handis sho restorid' his hand' agayn vnto his 8 arm, & commawndid' hym for to go furth & do his mes, & offer þe sacrament vnto hur son as he was wunte to do. And than þis Leo prechid befor all þe pepyli, & tolde þaim what had happend' hym, and shewid' þaim his hand' how it was cott off, & þorow 12 our Ladie restorid' agayn vnto his arm. *et c^o.*

CCCCXXXVI.

Leonardi Confessoris.

We rede in his Legend' how þer was a knyght presond' in Bretany, & he made his prayers specialle vnto Saynt Leonard' to helpe hym. 16 And onone, at all men saw & might know hym, Saynt Leonard' apperid' in myddest of þe mute-hall, & went into þe prison & brak his fetters & put þaim in þe mans hand, & opynlie emang all men he broght hym furth þorow þaim. And all þat saw had so mekull 20 wonder þerof þat pai war passynglie astonyd'.

CCCCXXXVII.

Legatum male custoditum amittitur.

We rede how som tyme þer was a mañ þat when he dyed' bewytt vnto iij sonnys þat he had ane ass, so þat one suld' labur it a day, 24 and a noder a noder day, and þe iij þe thrid' day, & at pai sulde vpholde it & giff it meate emang þaim. And opoñ þe furste day þe eldeste bruther had þis ass, & laburd' it sore and gaff it nothyng to eate, ffor he vmthoght hym þat his medyl' bruther suld' hafe it þe 28 secund' day & he wolde giff it meate enogh. And oñ þe secund' day

pis secundu brother had pis ass, & laburd it sore, & gaff it no moꝛ meat no moꝛ þan his furste bruther did; ffor he vmthoght hym þat his thrid bruther, þat was richest of þaim all, sulde hafe it on
 4 þe thrid day, & he said he wold giff it enogh. And vpon þe thrid day þe iij bruther had it, & laburd it & gaf it no meate, ffor he vmthoght hym þat his ij brethir had bothe had it, & þai had giffen it meat enogh, for þai war richer men þan he. And þus
 8 for grete labur & no sustentacion pis ass dyed; & þus for þe covatis none of þaim had gude on itt.

Legatarij debent pro legatoribus¹ orare. Supra de elemosina, xi².

12 Leo virginem defendebat a corrupeione. Infra de virginitate, iij.

CCCCXXXVIII.

Leo custodiebat asinum ex precepto beati Ieronimi.

On a day when Saynt Ierom satt with his brethir, sodanlie þe
 16 come a haltand lion & went into þe abbay. And onone as þe brethir saw hym þai fled all, and Saynt Ierom rase & mett [him] as he had bene a geste. And pis lion lifte vp his sare fute & lete hym se it, and he callid his brethir & garte one of þaim wassh it,
 20 & layd salvis & medcyns þerto, made of herbys, & onone pis lion was hale and was als meke as a hors. And Saynt Ierom chargid hym þat he suld evur[e] day take charge of & kepe ane ass þat broght hym & his brethir fewell fro þe wud, & he wolde euerilk
 24 day at dew tyme hafe pis ass of þe felde & bryng it hame, & kepid hur surelie. So on a day as pis ass was pasturand, pis lion liste wele slepe, & layde hym down & fell apon a sad slepe; and þe come merchandes with camels be pis ass away, & saw at no bodie
 28 was stirrand; & þai tuke þisass wit h þaim. And when þai war gone, pis lion wakend & myssyd his felow, & soght here & þe romyand & couthe not fynde hit. And when he saw he cuthe not fynd it, he went home all hevylye vnto þe Abbay, & stude at

¹ MS. legatarijs. Lat. MSS. legatoribus.

² MS. iij.

þe yate offermō & durste com̄ no neȝ becauce he broght not hame
 þe ass; & he durste not com̄ in as he was wunte to do. And þe
 monkis, when̄ þai say hym̄ at he come home & broght not þe ass
 with hym̄ as he was wunt to do, & þai trowed he had etyñ hur, & 4
 here-for þai withdrew his meate fro hym̄ at þai war wunte to giff
 hym̄ & wold not giff hym̄ it, bod bad hym̄ go & ete þe hynder-end
 of þe ass as he had etyñ þe for-end. And þaī Saynt Ierom̄
 chargid þis lyon̄ to do þe ass offes, & to bryng home wod on̄ 8
 his bak daylie to þe kychyn̄ as it was wunt to do; & mekelie
 he did it as he was commandid & gruchid nothyng þerwith. So
 on̄ a day as þis lyon̄ was walkand be his one, he was war of
 pies merchandis com̄ of ferrom̄ with þer camels ladyñ, & þis lyon̄ 12
 ass² at he kepid emang þaim. And with a grete romying he rañ
 opon̄ þaim, & all þe men̄ fled & war passand ferd, and all þis
 camels & þis ass, bothe with merchandis as þai war ladyñ, he
 broght vnto þe Abbay. And when̄ Saynt Ierom̄ saw, he com- 16
 mawndid his brethir to giff þis catell meate, and þaī to abyde þe
 will of God. & þaī þis lion̄ come into þe abbay as he was
 wunte to do, & wente to Saynt Ierom̄ & syne fro monk to monke,
 & fawnyd þaim & lowtid vnto þe erth, evyñ as he had askid þaim 20
 forgyfnes. And þaī þe merchandis come & knew þer fawte
 & askid Saynt Ierom̄ forgyfnes; & he forgaff þaim when̄ þai
 confessid how þai did, & lete þaim hafe all þer gudis agayñ. And
 þai gaff þe abbay to amendis a messur of oyle, and band þaim 24
 & þer successurs for evur more yerelie to giff vnto þat abbay
 þe same messur, and so þai do yerelie vnto þis day.

Lena impetrat quod petit. Infra de oratione.

Letania cantari¹ debet. Supra de cantu, vj.

28

CCCCXXXIX.

Leprosus. Leprosis servire est deo *servire*.

Theobaldus, þat was þe noble Erle of Campanye, with grete
 deuociō wold visit layser howsis, and befor his castell-yate
 þer dwelte a layser. And þis lord had in condiciō, þat als ofte as 32

¹ MS. cantaria.

he come be his howse away he wolde go in & wassh̄ hys fete & giff
 hyṁ almos. So it happend afterward̄ þis layzer dyed̄ & was berid̄;
 & þe erle wiste [not]. So hyṁ happend̄ afterward̄ com̄ be þis
 4 howse & wiste not at þe layzer was dead, bod he went in as he was
 wunt to do, & þer he fand̄, not þe layzer, bod Almyghti God in þe
 layzer clothyn̄g, and he did hyṁ serves as he was wunte to do;
 and in his harte he felid̄ a grete swetnes. And when̄ he was gone
 8 furth̄, one of his men̄ tolde hyṁ þat þis layzer was dead̄ & berid̄
 in suche a place. And als tite as he harde þis, þis trew maṁ
 thankid̄ Almigṯty God, whome þat he adlid̄ to serve in His awiḁ
 presens; and afterward̄ he serviḁ Hyṁ ofter in his membres.
 12 *et c^o.*

CCCCXL.

Leprosis servire credens deo servit.

In Frawnce þer was a maṁ of grete mekenes & mercie, &
 inspeciaḽ vnto larsers, vnto so mekuḽ þat wharesom-evur he
 16 mett paine he wolde giff paine almos. So on̄ a tyme hyṁ happynd̄
 to mete a maṁ þat was passand̄ horrible lepre, & wolde hafe giffen̄
 hyṁ almos. And he said̄; “Nay, I will no money. Bod I pray
 þe wype þe filthe fro my nease.” And þis maṁ, furste with
 20 his fynger & syne with his sarke skirte, wypid it als softlye as
 he cuthe. Þaṁ þe layzer maṁ sayd̄; “I may not suffer so mekyḽ
 sharpnes, & perfor̄ I pray þe lykk̄ it away with̄ þi tong.” And he
 neuer-pe-les, þuf̄ aḽ his natur vggid̄ þer-wit, yit he lykkid̄ it away
 24 with̄ his tong. And sodanlie oute of þe layzer nese in-to his mouthe
 þer fell̄ ij precious stonys¹, & furthwith̄, evyḁ at he say, þis layzer
 stevend̄ vḽ vnto hevyn̄. *et c^o.*

Leprosi specie deus hospicio recipitur. *Supra de*
 28 *hospicio.*

Leticiam aliquando gerit paupertas, et diuicia tristi-
ciam. Supra de diuicijs.

Lex. De Lege, et c^o 2.

¹ Lat. MSS. Subito gemma precio-
 sissima in os suum de naribus leprosi
 cecidit, et, ipso uidente, ad celum

ascendit.

² A discourse on Law omitted here.

CCCCXLI.

Leges imperatorum debent obseruari.

Commestor Mallius Torquetus¹, þat was a conselur of Rome, when he had betyð his soð *with* a wand, he strake hym *with* ane ax, becauce he faght *with* his enmys agayns þe commandment 4 of þe concelurs; & neuer-þe-les yit he ouer-come þaim. *et cº.*

Leges quas imperatores faciunt eciam ipsi observare debent. Infra de prelato.

CCCCXLII.

Liberalitas. De Liberalitate.

8

Lantigonus², þat was kyng of Macydony, on a tyme when a pure man³ askid hym a peny, he ansswerd agayn & said þat it was mare þan a pure man⁴ sulde aske. And þan he askid hym a halpeny, & he ansswerd agayn & said; "It is les þan it semys 12 a kyng for to giff." And Senec stude by & saw, & he said þis was a fowle cauillacion, when he mot nowder se þe kyng giff þe pure man a peny, nor þe pure man resayfe a halpeny of þe kyng; for þer is no þing so mekull made of as is þat þyng þat a man giffis 16 *with* his gude wyll. *et cº.*

CCCCXLIII.

Iterum de Liberalitate.

We rede of þe Emperour Titus, how þat he was so liberall of gifte þat on a day when no man come & askid hym noght, 20 he sayd at evyn vnto hys men; "O, ye frendis! This day hafe I loste!"

Liberacio. Liberat Maria incarceratos. Infra de Maria, ij.

24

¹ Harl. MS. *Manlius Torquatus.*

² Lat. MSS. *Antigonus.*

³ Lat. MSS. *amicus.*

⁴ Lat. MSS. plus *esse quam amicus deberet petere.*

Liberant diuersi sancti diuersos. *Supra et infra in locis suis.*

Libido. *Infra de muliere.*

4 *Lingua mala multum est detestabilis. Supra de excommunicacione.*

Lingua aduocati est venalis. Supra de Aduocato, iiij.

Lingua mala turbat multos. Supra de Iracundia, iij.

CCCCXLIV.

8 Locucio. *Loqui non debent religiosi de rebus pertinentibus*¹ *ad uitam.*

When a meneya² of brether war at a calacion & pai spak to-gedur of pingis þat perteynyd vnto þe bodie, þer was one alde man
12 emang þaim þat hyght Corpreys. & he rase & went away, & knokkid on his breste & said; "Wo is þe, Corpres! For þou levis þase pingis þat God commandid þe, þat is to say, meknes & paciens & sike oper thingis lyke, and³ spekis nothyng of swilk pingis
16 as God askis of þe." *et c^o.*

CCCCXLV.

Loquendum est de rebus pertinentibus ad saluacionem anime et edificacionem proximi.

On a tyme when Saynt Petur prechid, þer was som þat wolde
20 mofe vnto hym vnprofitable questions, & þan he wolde say vnto þaim; "Þe tyme is shorte, & þe dome of God drawis nere, & þerfor befor al thyngis latt vs seke how & of what maner of wise we sulde doo to gett vs euer-lastand life."

CCCCXLVI.

24 *Loquentes multum verba stulta puniuntur.*

Som tyme þer was a non þat was chaste of bodie, bod sho wold nott restrene hur tong fro fowle langwage; so hur happend to dy

¹ MS. *impertinentibus.* Harl. MS.
as above.

² MS. *meneza.*

³ Harl. MS. *et loqueris de hijs que deus non requirit a te.*

& be berid in þe kurk. And opoñ þe night after, he þat kepid þe kurk saw hur broght befor̃ ane altar & cut in sonder evyñ be þe myddeste. & þe [tone] parte was burnyð and þe toder parte putt in þe grafe agayñ; and oñ þe morñ þai mot se þe prynte 4 apoñ þe merbyl̃ stonys, like as a womañ had bene bodelie burnyð þer.

Loquendum non est indifferenter coram omnibus.

Supra de augurio ¹. 8

Loqui non debemus de defectibus aliorum. Supra de iudicio, iij ².

Loquendum est semper caute et non est demon denominandus. Supra de demone. 12

CCCCXLVII.

Loquendum non est nimis superbe.

In þe iiij yere of Iustinyañ was þer ij bisshoppis, and þer enmys come oñ þaim & pullid̃ þer tongis oute of þer hedis. Afterward̃ þe revelacioñ þai wer restorid̃ vnto þer tongis & mot speke, & did̃ 16 many meracles. So at þe laste þai begañ to wax prowde of speche, and onone, as God wold̃, þai wex bothe doñ, & did̃ neuer meracles after. And Saynt Gregoř tellis in his 'Dialoggis' þat þe tone of þaim fell̃ vnto þe syñ of lichorie, & heř-for̃ God deprivid̃ hym̃ 20 of meracles-doyng; and þe toder of þaim fell̃ vnto pride, & loste aft̃ þe vertue of his meracles-doyng.

CCCCXLVIII.

Lucrum quod cito acquiritur cito expenditur.

Theř was soñ tyme in a cetie a passand̃ curios barbur, and for 24 euer-ilk man þat he shufe he tuke a peny, and at þe weke-end̃ he mot pay for his burd̃ & putt in his purs ij or iij shelyng. So hym̃ happend̃ oñ a tyme to here tell̃ of a noder cete þat barburs tuke for ilk mañ shavyng in a shelyng, and he tuke his instrumentis 28

¹ MS. augurio.

² MS. i.

with hym & pought he wolde go dwell *per*. Not-withstondyng,
 or he went, all þat evur he gatt of his wynnyng he spendid it
 & made hym mery *perwith*. So he come vnto þe toder cetie
 4 & sett vp his crafte, & on þe furste day he gatt mekull money.
 And he was fayn *perof* & wente vnto þe bowcherie & thought
 to by hym flessch vnto his supper, & it was spitefull dere, and
 so with-in a while he conseyvid þat, if all he take neuer so mekull
 8 for a mans shavyng, yit his meat & his drynke koste so mekull þat
 he mot not spare no syluer bod spendid it ever as he gatt it. And
 þan he vnthoght hym & said vnto hym selfe; "I spend all
 my wynnyng of my meatt & my drynk & can not save a peny,
 12 þuf all I take a shelyng for a shavyng, and when I take bod
 a peny for a shavyng, I couthe wele spar som syluer euër-ilk day,
 & now I can not so, for here I may not get my lyfelod." And he
 gatt his gere to-gedur & went agayn vnto þe toder cetie & right
 16 not in his purs.

CCCCXLIX.

Ludus debet esse honestus.

When Altibiades Socrasticus was with ane eame of his &
 lernyd þe vij sciens liberañ, his¹ eame gaff a tromper a trompe þat
 20 is callid Tibia, to thentent þat he sulde lern his cossyn to trompe
perwith & to syng *perwith*, ffor in þat contre it was a common
 mynstralcy. And he sett þis trompe to his mouthe & began
 to blaw, & it was foyste & ill-saverd & garte hym make grete
 24 chekis, & as hym pought, it deformyd his face when he blew *perin*.
 And hef-for he keste it fra hym & brak it. And be exsample of
 hym, þat he luffid it nott, he chargid all þe contre *per* he dwelte
 afterward þat þai sulde neuer vse þat mynstralcie, and so þai vsid
 28 it neuer vnto þis day.

CCCCCL.

Ludit miles ad taxillos cum demone.

In þe Cetie of Susan, with-in þe dioces of Colan, *per* was a
 knyght, and he was so giffen vnto playing at þe dice, at nyght

¹ MS. he.

& day he was evur redie to play with any pat wolde com̄; and he was passand fortunat in playing & temyd many mans purs. So on̄ a nyght þe devull come in a mans liknes & desyrid̄ to play with hym̄, & he went in-to þe howse with hym̄, & a grete sakett full of 4 mony in his hand, & þai played to-gedur to þis knyght had nere-hand̄ loste all þe mony þat he had. And þis knyght, when̄ he had loste, begaun̄ to wax angrie & said; "þou erte þe devull, hope I." And þaun̄ þe toder said; "Now we hafe played enoghe, and vs bus 8 now go." And he take þe knyght be þe nekk & drew hym̄ oute purgh̄ þe thakk of þe howse. And his body breste & his bowels cleuyd̄ on̄ þe sclathe stonys. And on̄ þe morun̄ his bowels was foun̄, bod what at wurthed of þe bodie cuthe neuer man̄ tell to þis 12 day, & þai went & berid̄ his bowels.

Ludus avium in hoc seculo punitur. Supra de Aue.
Lupi confessoris. Supra de Amore.

CCCCLI.

Lupus puellam invasit.

16

We rede how on̄ a tyme a wulfe ouercome a damyseil̄ & gatt hur be þe arm̄ in a towun̄, & sho cryed̄ faste; & euer when̄ sho cryed he wolde strenge hur sore, & when̄ sho held̄ hur tong he sparid̄ hur. Notwithstandyng he haylid̄ hur vnto þe wud̄ vnto a noder wulfe 20 þat had a bane stykkand̄ in his throte, and he was gretely turment per-with & he gapid̄ wyde. & þe¹ damyseil̄ saw þe bane stik in his throte, & sho put in hur hand̄ in his mowthe & pullid̄ it oute. And he & his felow broght hur agayn̄ vnto þe towun̄ safe 24 & soun̄d, & lowtid̄ vnto hir and went per wayes. et c^o.

CCCCCLII.

Lupa vindicavit quantum potuit.

In compagne scolers on̄ a tyme had remedy & went to play pain̄, & þai fand̄ in þe wud̄ a wulfe den̄; & þer was wulfe-whelpis 28

¹ After þe, j, erased.

perin, bod *per* dam was away. So one of *pies* scolers cut of all *pe* fete of *pe* wulfe-whelpis, and when *pe* scolers was gone *pe* wulfe come vnto hur den and fand hur whelpe fete cut of. & sho gat
 4 oute & folowid opoñ *pies* scolers, and sho sewid aloneli on hyñ
 pat did *pe* dede. And he was passand ferd & clambe vp in-to
 a tre, and when sho saw sho mot not gett hyñ, sho began to skrape
 & grafe abowte *pe* rowte with hur naylis. & when sho saw
 8 sho mot not so com to hyñ, sho cryed & gaderd samen a grete
 meneya of wulvis to helpe hur. And in *pe* mene-while *pe* scolers
 tolde men in *pe* towñ, and pai come oute with clubbis and staffis
 & flayed *pies* wulvis¹ away, & broght *pis* scolar hame emyddeste of
 12 *paim* all. *Pe* wulvis folowid *paim* oferrom, bod sho aloneli come
 evur on *paim* & wolde not lett for *paim* all, bod come rynand
 in emang *paim* & gatt *pis* scolar be *pe* nekk, & onone sho werid
 hyñ. And pai fell vpon hur & slew hur. *et c^o.*

CCCCLIH.

16 *Luporum* more currit et vlulat aliquis.

Petrus de Lombardia tellis & says; "I saw ans a yong man
 pat was born in Fraunce & broght vnto he was at mans age²,
 and he cuthe gang on his fete & his handis as a beste and crye like
 20 a wulfe."

Lupanari expositam virginem custodiuit deus. Infra
de virgine.

CCCCLIV.

Luxuria multa mala facit.

24 In *pe* Cetie of Susace was *per* a womman pat keste hur harte
 hugelie on a clerk pat had fayr een, to hafe at do with hyñ, vnto
 so mekull at sho said vnto hyñ; "And pou will hafe at do with
 me all my gude sal be thyne." And he excusid hyñ & wolde nott.
 28 And sho saw pat & went vnto *pe* iustis & accusid hyñ, & said he

¹ MS. wufvis,

² Harl. MS. educatus vt more

luporum semper ad manus et pedes
 scivit currere atque ululare.

wold hafe oppressid hur. And þe iustis sente for hym & dampnum¹ for lichori vnto prison. And sho contynod still in hur fals syn & luste, & gatt a stye & clam vp at a hy wall to a wyndow of þe prison, & clambe our & lepyd down vnto hym & laburd hym 4 to hafe att do with hym, and he wolde not grawnt vnto hur. And als tyte as sho was foñ with hym þai went & tellid þe iudgies, and þai trowid he had bene a wyche & vsid sorcerye, & demyd hym to be burnyd, and so he was. & when his ribbys was burnyd þat 8 men myght se his longis, he begañ to syng "Ave Maria," at all folke hard. And onone one of þe wommans cussyns putt a grete colle in his mouthe & said; "I sall putt away þi prayers." & with þat he worod hym; & his bonys war berid in þe felde 12 & did many grete meracles. And now vpon his grafe is þer made a wurthi kurk.

Luxuriosa mulier. Infra de muliere, iiij.

CCCCLV.

Luxuriosa mulier conceptum infantem necat. 16

We rede of a non of þe dioces of Colan, and sho consevyd & bare a child & when it was born she slew it. So afterward hur happend fall seke & was bowñ to dye, and sho shrafe hur of all hur synys outtakyn þis syn of þe slayng of hur childe; and þañ sho 20 dyed. So afterward sho apperid vnto a cussyn of hers at prayed for hur, and sho bare in hur armys a burnaude childe, & said; "þis childe I consevyd, & when it was born I slew it. & þerfor euer I mon bere it abowte & it is a passand byrnanð fyre vnto me. 24 And if I had bene shrevyn þerof I had had grace, & now I mon hafe none for I am dampnyd."

Luxurie peccatum committunt eciam religiosi, vt hic et supra et infra diuersis locis. 28

Luxuria religiosos religionem relinquere facit. Infra de Maria, vij.

¹ *For dampnatus est?*

CCCCCLVI.

*Luxoriosam mulierem diabolus ad infernum
portauit.*

We rede of a prestis concubyne, þat when sho was bownd to dye
 4 sho cried opoñ þaim at was aboute hur *with* grete instans, & bad
 þaim gar make hur a payr of hy bottois & putt þaim oñ hur leggis
 for þai war passand necessarie vnto¹ hur, and so þai did. And
 opoñ þe night after þe mone shane bryght, and a knyght & his
 8 *servand* was rydand in þe feldis to-gedur, and *þer* come a wommañ
 rynand fast vnto þaim, cryand; & prayed þaim helpe hur. & onone
 þis knyght light & betaght his mañ his hors, & he kennyd þe
 wommañ wele enogh, & he made a cerkle abowte hym with
 12 his swerd; & take hur in vnto hym; & sho had nothyng oñ
 bod hur sarke & pies buttois. And belife he harde a blaste of
 ane vgsom horn at a hunter blew horrible, & huge barkyng of
 hundis, and als sone as þai hard, þis wommañ was passand ferde.
 16 And þis knyght spirrid hur whi sho was so ferd; & scho tellid hym
 all; and he light & take þe tressis of hur hare & wappid it straye
 abowte his arm, & in his right arm he helde his swerd drawn.
 And belife þis hunter of hell come at hand; & þañ þis wommañ
 20 said; "Lat me go, for he commys." And þis knyght held hur
 still, & þis wommañ pullid faste & wolde hafe bene away. So at
 þe laste sho pullid so faste at all hur hare braste of hur heade,
 & sho ran away & þis fend folowd after & take hur, & keste hur
 24 ouerthwarte behynd hym oñ his hors at hur hede & hur armys
 hang down oñ þe ta syde, & hur legis oñ þe toder syde. & þus,
 when he had his pray, he rade his ways, and be þañ it was nere
 day. & þis knygh[ht] went in þe mornyng vnto þe towñ, & he
 28 fand þis wommañ new dead, & he teld all as he had sene, & shewid
 þe hare at was wappid abowte his arm. And þai lukyð hur head
 þer sho lay, and þai fande how all þe hare was plukkid of
 be þe ruti. And þis happend in þe bisshoppryk of Magen-
 32 tyne.

¹ After vnto, h, *erased*.

CCCCLVII.

*Luxoriosam mulierem canes dentibus
comminuerunt.*

In þe dioces of Coleyñ þer was a yong damyseñ þat was rakles & lichoros. So at þe laste, after grete sekenes, hur happend̃ to 4
dye, and as sho lay nakid̃ oñ þe flure, couerde with a shete, añ þe
doggis of þe towñ come samen into þe howse, & drew of þe shete
and pullid̃ hur añ to gobettis so þat vnnethis þe husbandis¹ myght
dyng þaim away. And þañ þai gaderd̃ samen þe pecis of hur body 8
& berid̃ it. And þe dogis come agayñ vnto hur grafe & skrapid̃
vp þe pecis agayñ, & bate þaim as þai did̃ befor̃ in sonder, & faght
ilk one with oper als faste as þai myght, to þai had añ etyñ hur for
oght at any mañ cuthe lett þaim. 12

*Luxuria inter alia peccata impedit confessionem.
Supra de contricione.*

*Luxuria eciam a sene difficile vincitur. Supra de
Andrea.* 16

*Luxurie possunt adaptari ea que supra dicuntur de
adulterio, Andrea, carnis temptatione et forni-
cacione*².

Macharij Abbatis. Macharij humilitas demonem 20
confundit. Supra de humilitate.

*Macharius*³ *de occisione culicis*⁴ *se mordentis peni-
tenciam egit. Infra de vindicta.*

*Macula nocet homini multipliciter*⁵. *Supra de* 24
debito.

Machometi. Supra de decepcione, j.

¹ *After husbandis, þe h, erased.*

² MS. *et infra de fornicacione.*

³ MS. Macharij.

⁴ MS. Harl. pulicis. MS. Arund.
culicis.

⁵ MS. multiplex.

CCCCLVIII.

Magdalene *precibus filius procreatur et nutritur per ipsam, et mater a morte eius meritis suscitatur.*

We rede ex '*Legenda Lombardica*' how þe Duke of Marsilie
 4 & his wife þurgh techyng and prechyng of Marie Magdaleñ war
 turnyd vnto þe faith; and þai had no child, & þai prayed vnto hur
 at þai myght hafe a childe. So his wife happend to be grete with
 childe, and Mary Magdaleñ markid þaim bothe with þe cros, for þai
 8 desyrid to see Saynt Petur þe appostell, & to be enformyd of hym;
 and þe wife was grete & wolde nott lese hur husband. So as þai
 wer vppon þe se it fell a grete storme of wedur, so mekult at
 þai all, & in speciaill þis womman with childe, war passynglie
 12 trubbled & dissesid, vnto so mekult þis womman was delyver
 of a childe & dyed. & when þis childe was born it laytid after þe
 moder papp, & wepid and made grete murnyng. And þe fader
 þerof wepid & said vnto hym selfe; "Allas, wriche! þou desyrid
 16 a childe & now þou hase loste bathe þe moder þerof and þe childe."
 And þe shipmen wolde hafe casteñ hur bodie into þe see, and hur
 husband gatt grawnte of þaim at sho sulde be had to land; & so
 sho was; & hur husband laid hur þer wappid in a mantyl dead; &
 20 hur childe whik in hur arm. And þan he said with grete wepyng;
 "O þou Magdalene! Wold God þou had neuer comen vnto
 Marsilie, and wold God my childe had bene born þer. Bod þat
 I purchasid be the, I betече it to God & þe to kepe." And so he
 24 went vnto þe shupp agayn & come vnto Rome vnto Saynt Petur,
 and told hym all þe case. And Saynt Petur comforthid hym &
 said vnto hym þat God was of power to turn his sorow into ioy. And
 he informyd [*hym*] in þe faith, and shewid hym all þe conuersacion
 28 of Criste, & þe placis of His passion; & he went agayn vnto shipp.
 And after þe space of ij yere afterward he landid at þe same place
 þer he lefte his wyfe, and he was war of a little childe þer on
 þe see-bank, playing hym with little stonys, and he had grete
 32 mervail what it was & went þerto. & onone as þe childe saw hym
 & had neuer sene man besof, he ran vnto his moder breste, &

crepid' vnder-nethe þe mantyll & hid' hym. And when his fadur come at hym & lifte vpp þe mantyll & fand' it was a fayr, whilk childe, "O þou, Marie Magdaleñ!" he said, "how happy war I if my wyfe war now oñ life & myght go home with me into myne 4 awñ contreth, ffor I knaw wele enogh at þou, whilk hase nurisshid' my childe, is of power to rayse my wife fro dead' to life, & þou wilt." And at þis wurd þe wommañ was olife & rase vp, and said; "O, þou Magdaleñ! þou erte of grete merett, whilk þat in my 8 childyng was medwife vnto me, & evur syne hase helpid' me in all my nedis!" And when hur husband' hard' hur speke, he was fayñ & sayd; "Wommañ, liffis þou?" And sho ansswerd; "Ya, & I hafe [*bene*] with þe in euerilk place þer þou hase bene." And 12 sho tellid' hym all & faylid' neuer a wurd. And þañ þai all samen wente hame vnto Marsulie, þer awñ contrey. And when þai come at home þai felt oñ kneis befor Marie Magdaleñ & thankid' hur hertelie, & tolde hur all how it had happend' þaim. 16

CCCCCLIX.

Magdalenam angeli ad celum eleuant.

We rede in '*Legenda Lombardica*' how, oñ a day, Marie Magdaleyn in þe vij canoñ howris was liftid' vp in-to þe ayre with angels, and with hur bodelie eris sho hard' glorios sangis of hevynlie 20 companys, þu[r]gh þe whilk euerilk day sho was fed, & wyth þe same aungels had in-to þe ayr & broght down agayñ, so þat sho mysterd' nor desyrid' no bodelie meat. So opoñ a day þer was a solitarie preste at dwelte bod a little pine, and with his bodelie een he saw 24 how sho was daylie liftid' vp into þe ayr with angels, & þer holden ane howr space, & how angels with mery sang sett hur down agayñ þer sho was.

CCCCCLX.

Magdalena deuotos sibi ad pentitenciam adducit. 28

We rede in '*Legenda Lombardica*' how þer was in Flandres a clerik þat hight Stephan, & he felt vnto so grete syn & folie

so þat he vsid' to do all maner of folie, bod he wold' nowder do nor here nothyng þat was gude. Neuer-þe-les he had grete deuocion vnto Marie Magdaleyn, & wurshuppi' hur day & fastid' hur evyn, and wold' go in pylgramege vnto hur grafe. So on a tyme sho aperid' vnto hym in lyknes of a fayr womman, bod sho had wepyng een, and sho said' vnto hym; "Stephan, whi duse þou ift dedis agayn my gude merettis? Whi ert þou not movid' with no com- punccion for þi syn? And I hafe prayed so hartlie for þe señ þou had deuocion vnto me, and perfoʒ rise & forthynke þe, for I wilt not forsake þe to þou be recownceld." And fro thens furth he felid' so mekull grace yett in hym þat he forsuke þis werld, & take hym vnto religion & shrafe hym & did penance, & lifid' a gude life & died' a holic man. And when he dyed' Mari Magdaleyn was sene at his dying, & had his sawle vnto hevyñ in ane angeñ lyknes.

Magistro est exhibenda reuerencia. Infra de petitione.

Magistro possunt adaptari que dicuntur de doctore et predicator.

Magus multa signa facit. Infra de Simone Mago.

Magus arte sua multos decipit. Supra de deceptione.

CCCC LXI.

Mansuetus homo ab omnibus diligitur.

We rede in þe Cronicles how Titus þe Emperour was full of all vertues, to so mekull he was callid' þe delitis of all mans kynd; and þai þatt war conuicte of coniuracion, he take þaim¹ to familiarite & forgaff þaim, & he wolde deny nothyng to no man þat askid' hym, becauce he wolde at no man went hevylye fro hym, & þat day hym thought was loste at he gaff no thyng on.

Mansuetus iniurias remittit. Infra de paciencia, ij. Malicia sacerdotis non polluit sacramentum. Infra de sacerdote, ij.

¹ After þaim, toke, erased.

462. *Knightly Devotion rewarded.* 463. *Mary's Child taken.* 315

Malicia societatis nocet eciam bonis. Infra de societate, i et iij.

Malicia mulieris multa mala facit. Infra de muliere, ix et x.

Malicia mulieris quandoque in caput suum reuertitur. Infra de muliere.

CCCCCLXII.

Maria deuotis sibi eciam honorem mundi procurat.

We rede in 'Our Ladie Meracles' how soñ tyme per was a noble 8 knyght of Kurkby pat was deuowte vnto our Ladie, and oñ a tyme as he went vnto pe were, he went in-to ane abbay pat was fowndid' of our Ladie & was in his way, & per he hard' mes. And when ilk mes was done after oper, & he for wurshup of our Ladie wold' not 12 go or he had hard' paim all, at pe laste he wente furth of pis abbay & hastid' hym vnto pis turnament. He mett meneya command' fro pe turnament, & all was done; pai said at he had foghten manlelie in pe batell & born hym passand' wele. And pai stude still vnto 16 all come aboute, & ilk man with a hale voyce commendid' & said he had foghten wurthelie. And per come soñ & offerd' paim vnto hym & said pat he had taken paim prisoners in pe batell. So pe man was discrete and pursevid' how our Ladie had rewardid' hym, 20 & he gaff vp all werldlie pingis & servid' hur Soñ & hur euer after whils he liffid'.

CCCCCLXIII.

Maria incarceratos liberat.

We rede in hur 'Meracles' how per was a wedow pat had 24 no childe bod a soñ, whilk pat sho luffid' passandlie. So oñ a tyme hym happyd' to be taken with his enmys and putt in prison, and his moder was passand' deuowte vnto our Ladie & made hur prayers hertlie vnto hur for hur soñ. And so sho saw at it profettid' nott, 28 & sho wente vnto pe kurk per our Ladie was berid', and per was a

fayr ymage of our Ladie with hur Soñ opoñ hur kne, and be hur one sho sett hur dowñ oñ hur kneis & said vnto our Ladie oñ þis maner of wyse; "Thow blissid Ladie! I hafe ofte prayed vnto
 4 þe for my soñ, & þou hase not hard me, & þerfor as my soñ is takyñ fro me, so sañ I take þi Soñ fro the, & kepe hym in wed for my soñ." & sho tuke away þe ymage of our Ladie Soñ þat
 8 and putt it in hur arke & lokkid it, & was ioyfull & trowid sho had a gude wed for hur soñ. And oñ þe night after, our Ladie apperid vnto þe yong mañ and lowsid his fetters, & oppend hym þe prison dure & lete hym furth & sent hym vnto his moder,
 12 and bad hym say vnto his moder þat sho suld bryng hur hur Soñ¹ agayñ for sho had sent hur hurs. And þis yong mañ come vnto his moder & tellid hur all how our Ladie had delyuerd hym. And sho was passand fayñ, & bar agayñ þe ymage-childe vnto þe kurk
 16 and said; "Blissid Ladie, I thank þe at þou hase giffen me my soñ agayñ, & behold, lo, I bryng þe thyne agayñ."

CCCCXLIV.

Maria deuotos sibi a morte liberat.

We rede in hur 'Meracles' how som tyme þer was a thefe, & he
 20 had a grete deuocion vnto our Ladie, & said hur salutacion oft vnto hur. So at þe laste he was takyñ with thift & hanged, and our Ladie come & held hym vp iij dayes, hur awñ handis, so þat he felid no sare. So þai þat hanged hym happend be cace
 24 to com by hym away, & fand hym mery and lifland, and þai trowed he had not bene wele hanged. & þai wer avysid to hafe stykkid hym with a swerd as he hang, and as þai wold hafe stryken hym, our Lady putt it away with hur hand, so at þai
 28 noyed hym noght. And he told þaim how our Ladie helpid hym, & þai tuke hym dowñ & lete hym. & he went vnto ane abbay & þer seruid our Ladie ewhils he lifid.

¹ MS. Sons.

CCCCCLXV.

Marie virginis horas deuote dicentes per ipsam
a miserijs seculi liberantur.

We rede in hur ‘Meracles’ how *per* was a devowte clerk, and euer-ilk day he wolde say deuotellie þe howris of our Ladye. So 4 his fadur & his moder dyed, and he was *per* heir & had a grete heritage. So he was compellid^t & cownceld^t be his frendis to take hym^u a wyfe, and so he did. & on þe day at he was wed, as he went hamward^t fro þe kurk, *per* was ane abbay of our^e Ladie in 8 his way, & he had forgetten^u to say his howris & went into þe abbay to say þaim, & sett hym^u down on his kneis befor^e our^e Ladie & said^t þaim. And sodanlie our^e Ladie spak to hym^u & said; “O, þou fule, & vnwise clerk! Whi forsakis þou me, pi best 12 frend¹, & takis a noder spowse?” And with þis wurdis he was gretlie compuncte & went hame & made a nend^t of his weddyng. & att evyn he lefte his wife & all his lifelod^t, & went vnto þe abbay & made hym^u a monke, & servid^t God & our^e Ladie all his life. 16 et c^o.

Marie placet missa de eadem² dicta. Infra Thome
martiris, v.

CCCCCLXVI.

Marie se commendans ab incendio liberatur. 20

We rede in hur ‘Meracles’ of a man^u & a womman^u pat wunte nere þe cetie of Lugdun^u, abowte þe yere of our Lord M. C., & þai had no childe bod a doghter. & þai marid^t hur with a yong man^u, & þai helde hym^u in *per* howse, & þe moder luffid^t hym^u als wele as 24 sho did hur awn^e doghter. And kurste tongis said^t pat sho luffid^t hym^u not alonellie for hur doghter sake, bod rather because sho lete hym^u lig by hur in-stede of hur doghter, & sho hard^t tell^t *per*off & was ferd^t pat sklander^t sulde rise of hur betwix hym^u & hur, and 28

¹ MS. frendis.² MS. eo.

privalie scho slew hym̄ when̄ hur husband̄ & hur doghter war away, & layd̄ hym̄ in hur doghter bed. So in þe mornyng, as þai satt at dener sho bad hur ¹ doghter go wakynd̄ hur husband̄, & byd̄
 4 hym̄ rise. And sho went & fand̄ hym̄ dead̄, & cryed̄, and sho & þe moder made bathe mekul̄ sorow; neuer-þe-les sho forthoght hur þerof, & wente vnto þe preste & shrafe hur, & tolde hym̄ all how sho had done. So afterward̄ þis womman̄ & þis preste fell at
 8 debate, and he disclanderd̄ hur & tolde hur cownceī, & vpbrayed hur *perwith*. And when̄ it come to knowlege of þe yong man̄ fathir & his moder, thai garte take hur & bryng hur befor̄ a iustis, & *þer* sho was demyd to be byrnyd̄. And scho wepyd̄ & betuke hur
 12 vnto our Ladie. And when̄ þe fyre was kyndled̄ abowte hur, sho stude still̄ vnhurte, and hur enmys kyndled̄ þe fire ner hur & it profetid̄ þaim noght. So þai tuke forkis & stowris & thruste hur down̄ *with*, & it stedid̄ þaim of noght. And þan̄ þe iustis had
 16 grete mervell̄ & beheld̄ hur graythlie, & he cuthe se no takynd̄ of burnyng oñ hur, bod aloneliw woundis þat sho had *with* þe forkis & þe stowris. So sho was takynd̄ furth̄ & led hame, & balmyd & refresshid̄, and *with-in* iij dayis after sho, *perseuerand* in grete
 20 lovyngis of our Ladie, gaff vp hur gaste, and passid̄ vnto Almighty God̄.

CCCCCLXVII.

Maria ad se confugientes deo reconciliat.

We rede in hur 'Meracles,' þat aboute þe yere of our̄ Lord̄
 24 CCC vij ², in þe land̄ of Cecilie, [*was*] one þat hight Theophil, at was chauncelur vnto a bisshopp̄, & was wise & gracious. So oñ a tyme he was putt oute of his offes, and hē-for̄ he fell in a grete sorow & a dispayr. And so hym̄ happend̄ speke *with* þe devull̄,
 28 and be command̄ of hym̄ he forsuke Criste & His moder, & he renounced̄ his faithe, and herefor̄ he made hym̄ a cyrographatt wretten̄, & selid̄ it *with* his awn̄ ryng. And when̄ it was selid̄ he delyverd̄ it vnto þe devull̄, and band̄ hym̄ to do hym̄ *serves* whils
 32 he lifid̄. So *with-in* a while after, be *procuryng* of þe fend̄, he was

¹ MS. our.² Lat. MSS. xxxvij.

restorid' agayn vnto his offes. So after hym forthoght, and callid' opoñ our Ladie, & made his prayer vnto hur; & sho apperid' vnto hym and blamyd' hym for þat at he had done. And be hur commandmend [*he*] forsuke þe devull and tuke hym vnto God & our 4 Ladie, and he was broght befor' a iustis. And þe devull shewid' þis cirographatt, and our Ladie tuke it fro hym & laid' it oñ Theophill breste, *per* he was slepand'. And when he wakid' he fand' it, & was passand fayn *per*-of, and evyn opynlie, befor' þe 8 bisshop & all þe peple, he stude vpp & confessid' hym. And all men had grete mervayle *per*-off, & he did his penans þat was ioyned hym *per*for, & with-in a while after he decesid' & made a gude endyng. 12

Marie salutacio causa est miraculi post¹ mortem.

Supra de annunciacione dominica.

Maria protegit a combustione. *Supra de eukaristia.*

Maria liberat de infamia. *Supra de infamia, ij, et de 16*
abbatissa, j.

Maria ordinem predicatorum attulit. *Supra Domi-
nici, iij.*

Maria deuotis sibi in necessitate adiuuat. *Supra de 20*
familiaritate.

Maria horas de se dicentibus apparet in morte. *Supra*
de horis, ij.

Maria consolatur suos. *Supra de consolacione.* 24

CCCC LXVIII.

Maria officium seruitorum suorum eis absentibus
implet.

Som tyme *per* was a non þat hight Betres, a passand fayr womman, & sho was sacristan of þe kurk and sho had grete 28 deuocion vnto our Ladie; and oft sithis men desirid' hur to syn.

¹ *After post, p, erased.*

So at þe laste sho consentid' vnto a clerk at go away with hym
 when comlynd was done, and or sho yode sho went vnto ane altar
 of our Ladie & said' vnto hur; "Lady, as I hafe bene deuoute vnto
 4 þe, now I resigne vnto þe þies keyis, for I may no langer susteyn þe
 temptacion of my flessch." & sho laid' þe keyis on þe altar &
 went hur wayes vnto þe clerk. And when he had defowlid' hur,
 with-in a few dayes he lefte hur & went away; & sho had nothyng
 8 at liff on & thought shame to gang home agayn vnto hur clostre,
 and sho felt to be a common woman. And when sho had liffid' in
 þat vice xv yere, on a day sho come vnto þe nonrie yate, & askid'
 þe porter if he knew evur a non in þat place þat hight Betres, þat
 12 was sacristan & keper of þe kurk. And he said' he knew hur on þe
 beste wyse, and said' sho was a wurthi womman & a halie of barn
 little, "& euer hase kepud hur clene & in gude name." And sho
 vnderstode not þe wurdis of þis man, & went hur wayis. And our
 16 Lady apperid' vnto hur & said'; "Behold! I hafe fulfillid' þine
 offes þis xv yere, and þerfor turn agayn now into þi place &
 be agayn in þine offes as þou was, & shryfe þe & do þi penance, for
 þer is no creatur her at knowis þi truspas, for I hafe euer bene for
 20 the in þi clothyng & in þine abbett." And onone sho was in hur
 abbett & went in & shrafe hur & did' her penance, and told' all þat
 was happend' vnto hur.

CCCCCLXIX.

Marie salutacio fantasma disparere facit et
 demonem fugat.

24

We rede how þat þe fend' oft sithis in liknes of a gude angel
 apperid' vnto ane ancre. So at þe laste he told' hur þat he come
 to comfurth hur, and sho had a grete comfurth þerof, & told'
 28 hur confessur of his apperans. & he was a gude man & bad hur,
 when he come agayn, þat sho sulde [*bid him*] ¹ shew vnto hur our
 Ladie, Saynt Marie; and if he did so þat onone as sho saw hur sho
 sulde say, "Ave Maria." And þe next tyme he come agayn sho
 32 desirid' hym þat sho mot se our Ladie, and he said' it nedid' not, for
 it suffisid' vnto hur his presens. And euer sho desyrid' hym more

¹ Harl. MS. 'Dic ei vt ostendat tibi beatam Mariam.'

& moſt at ſho moſt ſe ouſe Ladie. So on a tyme þis fend formyde hym ſelfe in lyknes of a fayr womman, and apperide vnto hur. And onone as ſho ſaw hur, ſho fel on kneis befor hur and ſaid; "Ave Maria." And onone ſho diſpayride away as a fantasie. 4
Hec valet ad deceptionem demonis.

So ſure it on a tyme þe Devyll aperide oft ſithis vnto ane hermett in lyknes of a man of law, ſo a noder wiſe man councelde hym þat when at he come, he ſuld ſay his Ave Maria; and ſo he did. 8
& þe fend flow away in liknes of a whorle-wynd & gnaſtyde his tethe, & warið hym þat taght hym to ſay it.

CCCCCLXX.

Marie ſalutacio immittit timorem et malum
cogitatum emittit.

12

Some tyme a non, tempide for luſt of a yong man, wold haſe gane into þe werld; and ſho moſt not gett oute bod if ſho had went þurgh þe kurk. And ſo as ſho went þurgh þe kurk ſho¹ ſet hur down befor our Ladie, as ſho was wunt to doo, & lowtid down & ſaid hur 16
Ave Maria. And ſodanlie þe come on hur ſo grete a drede þat ſho moſt no ferrer go furth; and ſo it happend oft ſithes with hur. And at þe laſte ſho was tempide with ſo grete temptacion, to ſo mekull at ſho thoght at ſho ſuld pas furthe by our Ladie 20
& nothyng lowte vnto hur, nor at ſho wold not ſay hur Ave Maria. And þis done þe devyll tuke a power in hur, and gaff hur a hardynes to go oute of hur ordur with, & þus on a tyme ſho went hur wayes & fulfillid þe luſte of hur fleſh. 24

CCCCCLXXI.

Marie ymago infeccionem aeris fugat.

Saynt Gregor, when þat he was pope, agayn þe infeccion of þe ayre þat was cauce in Rome of grete dead & mortalitie², he garte make ſolempne proceſſions: and ane ymage of ouſe Ladie þat Saynt 28

¹ MS. & ſet.² MS. *inserts and here.*

Luke had payntid; evyn after þe lyknes of our Ladie, he garte bere befor þe procession. And onone þis infeccion of þe ayr varysshid away and fled fra þe ymage, and a grete reste & a quietnes come.

4 And abowid, þe aungell in þe ayr enence þe ymage sang; "Regina celi letare, Alleluia! Quia quem meruisti portare, Alleluia! Resurrexit sicut dixit, Alleluia!" And onone Saynt Gregur & his felashupp addid þerto & sang; "Ora pro nobis Deum, Alleluia!"

s Marini qui eciam Marine dicitur. *Supra de accusatione, iij.*

CCCCCLXXII.

Marthe corpus per dominum sepelitur.

We rede in '*Legenda Lombardica*' þat [*when*] Saynt Martha was
 12 dead at Clarascōn¹, apōn þe day afterward at Pictagoras² our Lord
 apperid vnto Saynt Francon³, þe bisshopp, as he was at mes and
 after þe epistull was fallen on slepe in his chayr, and said vnto
 hym; "My welebeluffid Franco⁴! Ryse tite & folow me!" And
 16 so he did; and sodanlie þai come vnto Therascōn bothe to-gedur,
 and þai sang aboute þe bodie of Saynt Martha, & all þat was
 abowte ansswerd þaim. And þus þai did all þe offes, & layd hur
 in hur grafe. And at Pictagoras, when all þe sang after þe
 20 epistull was done, & þe dekynd suld go rede þe gospell & take þe
 blissing of þe bisshopp, he was on slepe. And þe dekynd went to
 hym & wakend hym, and þan he said; "Brethir, whi wakkend ye
 me? For our Lord Iesu Criste had led me vnto þe bodie of Martha
 24 his hoste, & he & I hase berid hur. And perfor send faste thedur
 for to feche vs our gold ryng & our glovis, þat we hase leste þer,
 whilk þat I betuke vnto þe sacristan when we putt hur in hur
 grafe. And becauce ye callid me so tyte or þe mes was done,
 28 perfor I hase leste þaim behynd me." And þai sent a messenger
 onon & fand all as þe bisslopp said, bothe þe ryng & þe gluvis, &
 broght þaim home. And in tokynd here-of þe sacristan kepidd þe ta
 glufe, & so þai hase it yitt for a relikk.

¹ Harl. MS. Tharasconem.² Latin MSS. Petragoricas.³ Harl. MS. beato Frontoni Episcopo.⁴ Harl. MS. "Dulce mi Fronto!"

CCCCLXXIII.

Martini, Episcopi et Confessoris.

Seuerus¹ in his 'Dialoggis' tellis how oñ a ffestiuall day a pure nakid^d mañ folowid^d Saynt Martyñ vnto þe kurk-ward^d; and he commandyd^d his archdekyñ to garr hym be cled^d; and he lachid^d 4 þerin. And Saynt Martyñ saw þat, & went in-to his secretorie & doffid^d his cote & gaff it vnto þis pure mañ, and bad hym go faste his wayis þerwith. And þañ þe archdekyñ desyrid^d at he wold^d go to mes, & he, spekand^d of hym selfe, said^d þat he mot not go to mes 8 vnto þis pure mañ was cled^d. And so in a tene þis archdekyñ went in-to þe markett & boght a sary old^d cote for vd^d, & broght it vnto Saynt Martyñ & said^d he cuthe not fynd^d þis old^d pure mañ. And Saynt Martyñ bad hym giff hym þe clothe, & þe pure mañ 12 suld^d nott want itt. And in a tene he threw it vnto hym, and he tuke it & went privalie & gatt it oñ hym, & þe slevis þerof come bod vnto his elbow, & þe lenthe þerof was bod vnto his kne; and so he went vnto mes. And as he was att mes, a byrnyng globe 16 aperid^d abowñ his head^d, whilk þat many folk saw, and for þat he was callid^d Par Apostolis, Evyñ vnto þe Apostels. And vnto þis meracle addid^d maister Iohn Beleth, and says þat when he was at mes and sulde lifte, as þe vse is, his lyñ slevis slafe bakk, & his 20 armys was bod small, and þe slevis of þe olde cote come bod vnto his elbow, and so when he liftid^d his armys war bare. And þañ a mervalos wrethe of golde & precious stonys was sene aboute his armys, þat coverd^d his armys vnto his elbow. 24

Martinus eciam inuitis beneficia prestitit. Supra de inuitis².

CCCCLXXIV.

Martini sepulture interfuit Ambrosius.

Opon þe same day at Saynt Martyñ decesid^d, Saynt Ambros þe 28 bisshopp was att mes at þe cetie of Mediolañ, and as he lenyd^d oñ

¹ MS. Severius.² MS. inimicis.

þe altær, betwix þe prophesie & þe epistuff, he feli on slepe; and þer was none at durste wakynd hym. And þe subdekynd sulde go rede þe pistell, & he durst not go or þe bisshop assigned hym.
 4 And so þai stude þe space of ij or iij howris abydand hym. So at þe laste one of þaim wakend hym & said þe peple recedid away, and desyrid hym to command¹ þe dekynd to rede þe epistiff. And það he said; "Brether, be not trubled, ffor my brother Martynd is
 8 passid vnto God and I did þe obseruance at his beryaill. & becauce ye wakend me so sone I hafe lefte þe laste colett vsaid." And það þai notid þe day & þe howr, and þai fand at Saynt Martynd was decesid þe same tyme, & passid vnto Godd.

CCCCCLXXV.

12 Martirium sustinent aliqui ex magno fervore.

Saynt Ambrose tellis how on a tyme when a grete multitude of cristenmen war drawn vnto martirdom, þer come a mayden of hur fre liste with a hertelie desyre vnto þaim for to be slaynd
 16 with þaim. And það a ryche man þat was a paynon spak vnto hur & said; "Wommañ, whedur rynys þou so faste?" And sho ansswerd agaynd & sayd; "I go vnto my frend þat hase biddin me
 20 he vmthoght hym at sho callid Criste hur frend, and at she rañ to be martyrd, & trowid sho had bene a fule & skornyd hur, & said; "Say vnto þi frend at send me ane of his rosis." And so sho was martird emang oper. & als sone as sho was dede and
 24 fallynd down, a fayr chyld come vnto hym with a white copp full of rosis þat sauerd passand wele, & told hym at þe wommañ frend þat was passid sent hym son of his rosis as he had askid. & he sett þaim down & onone he was vanysshid away. And þis man
 28 was passand ferd & compuncte, for als mekull as it was not rose tyme; and he vmthoght hym at God of cristen men had callid hym vnto martyrdom. And evynd furth-with he went vnto þe place of þe martyrdom and said he was a cristen man. & onone

¹ MS. commandid.

he was hedið & cristend in his awn blude, & broght vnto þe rosary of paradyce.

Mater tenere diligit filium suum. Infra de morte,
ij¹, *et de visitacione,* ij². 4

CCCCCLXXVI.

Matrimonium contrahi debet magis inter personas bonarum condicionum quam diuitum.

Iustinus tellis how oñ a tyme a mañ askið cowncei at Theristides³ of Athenys wheþer⁴ hym was bettir giff his doghter vnto a 8 pure mañ, or to a riche mañ. And he ansswerd agayn & said; "I hafe levur þe money of þe mañ þañ money be boght vnto þe mañ."

Matrimonio debet accipi vxor prudens magis quam 12
diues. Infra de vxore.

CCCCCLXXVII.

Matrimonio plus queritur substantia frequenter quam persona.

Agellius tellis how þat Catoñ som tyme had a doghter, and 16 whēn hur furst husband was dead sho come & askið hur fader whi he wold not make hur to hafe a noder husband. And he ansswerd hur agayn & said; "For I cañ not fynde a mañ bod he wolde titter hafe þi gudis þañ þi selfe." 20

CCCCCLXXVIII.

Matrimonialis coniunctio periculosa est.

Valerius tellis how oñ a tyme a yong mañ come vnto Socrates & askið hym cowncei, whether hym was bettir wed hym a wife or nay. And he ansswerd hym agayn & sayd; "Ather of þaim 24

¹ MS. iij.

² MS. j.

³ Harl. MS. Thimistidem.

⁴ Vtrum filiam suam pauperi sed ornato, vel locupleti sed parum probato collocaret.

is a grete penance to do, for & þou be not wed^d, þou may happely
 syn in fornicaciōn, or in avowtrie, or els be i^{ll} defamyd^d & sklandred^d
 & neuer be at no certantie with þi selfe. And if þou be wed^d þou
 4 may happen^d wed^d a shrew at will be þi maister, and þou bus be ferd^d
 for hur frendis, & euer be besy & labur, & ofte in stryfe and debate,
 & suffer many grete wurd^d & say nothyng agayn, & hafe a snowryng
 cowntenance, & happelie bryng vp oþer mens childer. & if þou do
 8 nott wele to þi wyfe þou sail be bostid^d with hur frendis, & þus þou
 sail euer liſſe in trubble & in disese."

CCCCLXXIX.

Matrimonialis coniunctio tediosa est.

Theofrastus þe philosophur sayd^d, a wommaⁿ is owder fayr
 12 or fowle, and if sho be fayr onone sho sail be luffid^d & desyrid^d
 to be had, and if sho be fowle sho wil^l desyre to be had. And
 þerfor it is hard^d to kepe þat at many meⁿ desyris, and it is hevie
 to hafe þat in welde þat no maⁿ dedengnys to hafe.

16 *Mediatrix mulier. Infra de muliere.*

Medicorum iudicia de infirmis non semper eveniunt.

Supra de Basilio.

Medicus proprietarius monachus in sterquilinio sepe-
 20 *litur. Infra de proprietate, ij.*

Medicus debet infirmis ea que sunt salutis sue pro-
ponere. Infra de predestinacione.

Meditacio inferni penitentem corporaliter extenuat,
 24 *et meditacio paradisi exhilarat¹. Supra de*
apostasia.

CCCCLXXX.

Memoriam sui acquirunt aliqui per aliqua facta
interdum eciam mala².

28 *Valerius tellis & says how þat, som tyme³, certayn folke,*
for to assecute euerlastand^d memorie, dows tis not for to do grete

¹ MS. exhilarat.

heading is incomplete.

² So Harl. MS. The translator's

³ MS. adds som while here.

trispas, whase namys he said pat he kennyd nott. So per was a man pat spirrid Ermodeus how clere he might be had¹; he ansswerd agayn & said, pat & he slew any wurthi man, it suld turn hyrn vnto grete² glorie. And so he slew one pat hight Philipp, and he 4 was taken & putt to dead perfor. And after-ward it was fon pat he did it be commandment of pe Dyañ of Ephesie³, for sho wolde hafe burnyd pe temple. *et c^o.*

CCCCXXXI.

Memoria mulieris in corde viri remanere non debet. 8

We rede in 'Vitis Patrum' how pat a noble womman, ane olde wyfe⁴, come vnto ane abbot pat hight Arsenius, to se hyrn, & he prayed pe bisshop at sho suld not se hyrn, & he wold not graunt perto. So sho come vnto his cell dure, & fand hyrn per-att, & fell 12 down on hir kneis afor hyrn. & he with grete dedeyng take hur vpp and said vnto hur; "And pou wilt se my face, se itt now." And sho for shame durst not luke vpon hyrn, bod sho went away & prayed hyrn to pray for hur vnto God, & hafe hur in 16 his mynde always. And he said, nay, he wold nott, he sulde pray God to do away pe mynd of hur oute of his harte. And when sho hard pis, sho was gretelie trubbled, and went in-to pe cetie & fell into pe axis. And when pe bisshop come to vyssit hur, sho said 20 vnto hyrn; "I am so hevie pat I mon dy." & pe bisshop ansswer[d] hur agayn & said; "Knowis pou not at pou ert a womman? And pe deuill tempis men with women, & speciaff haly men. And perfor yone man said vnto the as he did. Bod 24 pus aff he said so, yit he prays for pi saule." And so he comfurthid hur and sho wente home vnto hur awn place. *et c^o.*

Memoria mortis est multum utilis. Supra de conuersione, iiij, et de confessore, v, et infra de morte. 28
Memorie labiles⁵ sunt aliqui. Infra de muliere, iiij.

¹ Lat. MSS. *quo modo subito clarus posset haberi.*

² MS. *repeats grete.*

³ Harl. MS. *Sic eciam inuentum est, quod Diane Ephesei sic templum incendere uellet, ut opere pulcherrimo*

consumpto nomen suum per totum orbem innotesceret.

⁴ Lat. MSS. *Matrona quedam nobilis et senex.*

⁵ MS. *labilis.*

CCCCLXXXII.

Mendacium eciam corporaliter nocet.

We read in 'Legenda Lombardica' how Iulius & Iulianus wer brether, and pai bygid a kurk, and be commandment of þe
 4 Emperour Theodoce, all þat evur come by þaim pai wold gar þaim
 abyde, & helpe þaim. So þer happend a meneya com þer-away
 [with] a carte, & pai laid ane of þer felows in þe carte, & coverd
 hym with a clothe as he had bene dead. And when pai come be
 8 þis werke, þies ij saynttis bad þaim abide with þer carte & helpe
 þaim, and pai said pai had in þer carte a dead mañ & perfor
 pai had nede at haste þaim away. And þe sayntis ansswerd þaim
 & said; "Whi lie ye? Go your wais, & as ye say so be it vnto
 12 you." And when pai war passid, pai callid vppoñ þer fellow and
 þai fand hym starke dead. And fro þens furth þer was nane
 at come þer-away at durst ans make a le vnto þies sayntis. et c^o.

CCCCLXXXIII.

Mendacium aliquibus temporaliter nocet.

16 Ex 'Legenda Lombardica' we rede how þat a grete aduocatt of
 þe Ceustus ordur was made a monk, & he went oft sithis for
 to defend cawsis of þe abbott, & euer he was casteñ & had þe war.
 And þe abbott & þe monkis wax wrathe with hym & said vnto
 20 hym; "How is it at þou fallis alway in our cawsis, and whils þou
 was in þe werld þou prevaylid alway in oþer mens cawsis?" And
 he ansswerd þaim agayñ & said; "While I was secular I was not
 ferd to lie, ffor oft sythes be my fraudis & be my lesyngis I ouer-
 24 come myne aduersaries. And now becauce I dar say no þing
 bod treuth, it happens me þe contrarie." And so he was com-
 mawndid vnto his cloystur.

Mentiri non debet religiosus. Infra de religione.

28 *Mendacium eciam punitur in presenti. Infra de
 periurio et de paupertate.*

CCCCLXXXIV.

Mercatorum ¹ vita amota ² computacione, a multis
approbatur.

We rede in 'Libro de Dono Timoris,' how ane Erle of Pictaunce cled hy^m dyuers tymys in pure mans clothyn^g whils he had sene 4
all maner of craftis & offes. And when^e he had serchid^t all pies, he said^t at þe merchand^t crafte war þe beste crafte þat he fand^t, & þe beste offes, war not a thyng war, þat is³ to say, cowntyng & rekynyng in þe end^t. For, he said^t, at evyⁿ when^e þai come home 8
þai made rekkenyng of þe leste peny at þai resevyd^t, and at þai expundid^t, and he þat made not a gude rekynyng was casten^e in prison^e & holden^e þer.

CCCCLXXXV.

Mercatores in empicione *et* vendicione frequenter 12
menciuntur vt lucentur.

Cesarius tellis of ij cetisens of Colayⁿ confessid^t þaim of ij maners of syns, & þe tane was leyng & þe toder manesweryng. And þai tolde þe preste þat with-outen^e pies ij þai myght nowder by nor 16
sell. And þe preste told^t þaim at pies was grete synnys, bod he bad þaim vse þaim on^e þis maner of wyse; "Furste lofe your gude as ye will giff it, and it sall be wele with you, I warand^t." And þai promysid^t hy^m þai sulde so doo þat yere. Bod be lettyng 20
of þe devull þat yere þai waⁿ no thyng, and at þe yere end^t þai come vnto þe preste & tolde hy^m. And þe preste told^t þaim at it was bod a temptacion^e of þe fende, & bad þaim trow hy^m; bod he said^t, "Feste it faste in your mynde, and þink at ye will kepe bit 24
fro hens forwhard^t, and it sall be wele enogh with you." And so þai did^t, and with a few yeris þai war passand^t riche men.
Mercator de bonis suis *et* non de alienis debet mercari. *Supra* de abbate. 28

¹ MS. Marcatorum.² MS. ammota.³ MS. it.

Mercator¹ vicium rei non debet celare. Infra de negociacione.

CCCCLXXXVI.

Mensura semper debet esse iusta.

- 4 Cesarius tellis how in þe bisshoprik in Colaṇ som tyme
per was a wedow at was a brewster, & vsid to seſſ ale, & fyre
happend in þe towṇ & byrnyd a grete dele peroff. And when sho
saw it come nere hur howse, sho wold nothyng remow furth of hur
8 howse, bod take hur mettis & hur messurs at sho fillid ale with,
and sett paim at hur dure with-oute, & said; "O, þou rightwus
& mercifull God! If I hafe rightwuslie & trewlie mesurd with
thies mesurs to paim at I selde ale to, I beseke ye at þis tyme to
12 behalde my myster, and at þou wolde vuchesafe to spare me and
my hows & my howsold þat is per-in. And if I hafe with pies
messurs messurd wrang, or disseyvid any creatur, þaṇ, Lord,
I wilt at my howse be burnyd & aṇ þe gudis at I hafe." Lo! þis
16 was a mervalos faythe of þis wommaṇ! And yit was þe mercie of
God moṛ mervalos, ffor when þe fire come at hur howse, at aṇ folk
saw & had grete wonder peroff, as God² wold, þe flawme at had
burnyd aṇ þe towṇ-end to thedir sesid, & wold burn no maner of
20 þing of [hur] howse, nowder thak nor tymmer. & yit not-with-
standyng, aṇ þe howse semyd clene our with fire as it had burnyd,
& yit was it nothyng hurte with þe fyre, nor no gude of hurris þat
was per-in. And þe fire sesid & burnyd no ferrer, þat a hondreth
24 meṇ cuthe not sease befoṛ. And here-by hur neighbors vnderstude
þat hur messurs warr gude & trew. et c^o.

CCCCLXXXVII.

Meretrix. Mulier accusat quos ad peccatum
trahere non potest.

- 28 Cesarius tellis how soṇ tyme per was a common wommaṇ þat
was fayr, and sho folowid a grete lord fro towṇ to towṇ, for
þe lordis meṇ synnyd with hur euer when paim liste, and þe lord

¹ MS. marcator.

² MS. gold.

wiste not. & at þe laste þe lord¹ preste accusid^r hur vnto þe lord^r,
 & þe lord^r garte call hur befor hy^m, & sho denyed itt and accusid^r
 þis preste, & said^r he complenyd^r oñ hur becauce sho wold^r not
 consent vnto hy^m, and þis sho oblisshid^r hur to prufe. So at 4
 þe laste sho fenyd^r hur contrite, & come vnto þis same preste &
 shrafe hur. And in þe end^r of hur confession^m sho said^r þat sho was
 so tempid^r with his luff þat bod if sho had itt sho sulde sla hur
 selfe. And þis preste was aferd^r oñ hur & had no faste purpos to 8
 syñ with hyr, yit he assigned^r hur a place & a tyme þer he suld^r
 com^m vnto hur; and sho was fayñ þerof & went & tellid^r þe lord^r
 how þe prest had promissid^r vnto hur. And þis preste come to þe
 place befor þe how^r, & he made in þe same place a bed of dry wud^r, 12
 & put stra þerin & put fyre vnder-nethe in tow, & coverd^r it clenlie
 with a shete. And belife sho come & þe fyre begañ to kyndell in
 þe bed^r, & þe prest went þerto, & laid^r hy^m down þeroñ, evyñ in þe
 fire, & bad hur com^m vnto hy^m. & þe fire rase all abowte hy^m & 16
 sho callid^r oñ hy^m & wold^r hafe had^r hy^m þine, & he lay still
 & was nothyng burnyd^r, nor his clothes nowther. And þañ þis
 wrichid^r wommañ was conpuncte & reknowlegid^r hur selfe þat
 sho accusid^r þis holye mañ of verray rancor & ill will. And þis 20
 done þis holie preste went & made hy^m a monk.

Meretrix multa mala facit. Infra de muliere pluribus
 locis.

Meriti causa est aliquando temptacio. Infra de 24
 temptacione.

Meretur homo relinquens omnia propter deum.
 Infra de milite, iij.

CCCCLXXXVIII.

Miles malus per seram penitentiam saluatur. 28

Cesarius tellis of a knyght þat¹ on a tyme was taken with
 his enmys & slayñ. And when he saw þat hyñ burde nedelyngis
 dy, he said^r þis iij wurdis, "Domine, miserere mei. Lord^r, hafe

¹ MS. þan.

mercie on me." And when he dyed, a man þat was vexid with a fend was delyverd. So afterward þe fend come agayn vnto þis man and vexid hym hugelie, more þan he did afor. And a gude
 4 holie man come vnto hym & askid hym whi þat he did so. And he ansswerd agayn & said; "We war many fendis gadurd samen at þe dead of swylk a knyght, and becauce we gatt nothyng þer, þerfor att þat I can saff I venge me in hym þis." And þis
 8 holie man spirrid hym þe cauce how þai had no power of þat knyght, and he ansswerd agayn & sayd þat þe knyght sayd aloneli iij wurdis or he dyed, "be þe whilk att þe power þat we had in hym was loste."

CCCCCLXXXIX.

12

Miles punitur et saluatur.

Cesarius tellis how on a tyme þer was a knyght of Saxoñ, þat was cled in new skarlett clothes, and on a day as he was rydand, he mett a husband-man dryvand his carte. And with
 16 þe sprencleng & dasshyng of þe whelis, þis knyghtis clothis war al todasshid with myre. And þis knyght, as a prowde man & a tyrand, drew hys swerd & smate of þe ta legg of þis husband be his kne. So afterward þurgh þe grace of God he wex sorowfull
 20 for his syn, & made hym a monk of þe Seustus ordur. And with-in a few yeris after he was made monke, þer began to brede a sur like a sylk threde in his legg, on þe same syde & in þe same place whar he cutt of þe husbandman legg. And be little & little
 24 it began to rote, so þat att þe laste mawkis bred þerin. And þan he wex fayn & sayd; "Now I trow for to hafe forgyfnes, ffor I se on my body þe syngne of Iob." And so he lifid many day in grete contricion, and at þe laste, þurgh þis maledie, he dyed
 28 & yeldyd God a gude sawle.

CCCCXC.

Miles demone¹ vt famulo vtitur.

Cesarius tellis of a knyght þat dwelte in Saxoñ, and he was famos & noble in armys, and his name was Albert Stobberd. So

¹ MS. deuocione.

on a day hym happend to com vnto a place per a damyself was
 vexid with a fend, and onone as he come sho began to cry and
 sayd, "Ecce! amicus meus venit. Lo! my frend is commen." And
 evur as he come inward sho bad gyff hym rowm, and lat hur 4
 frend com ner hur. And þuf all he war wrothe perwith, yitt
 he smyld & said; "þou fende, þou ert bod a sole! Wharto vexis
 þou þis womman on þis maner, þat is so innocent? Lefe hur
 & go with me vnto turnamentis & batels." And þis fend said he 8
 wold gladlie go with hym and he wold latt hym entre into his
 bodie, "or els to lat me in þi sadle or in þi brydill, or in som other
 parte at longis vnto the." And þis knyght had grete compassion
 of þis noble maydyn and said; "And þou wilt pas from hyne 12
 I wilt grawnt þe a plyte of my gownd vnder-nethe a condicioñ,
 at þou sail not hurte me, bod when at I wilt, onone þou sail pas
 fro me." And he behest hym þat he shuld. And with þat
 he went oute of þe maydyn & come in-to a plite of þe gownd 16
 and made per a grete movyng. And from þat howr þis knyght
 had so gret a strentþ & a comfortli, at whoso-euer he wold he mot
 ouerthrow þaim, & whom so euer hym liste take, and þai war ne so
 swyfte, yit he mott take þaim. And when þe knyght satt in þe 20
 kurk at his prayers, þis fend made a grete gruchyng and said hym
 thoght þat he taryd long per. And he kaste holie watir on him¹,
 þis fend wolde byd hym war at he tuchyd not hym. So on a tyme
 þis knyght happend to com in-to a kurk whar per was made 24
 a sermon of þe cros. And þan þe fend said vnto hym; "What
 duse þou her?" And þis knyght ansswerd agayn & said; "Now
 I wull forsake þe & seryff Almightye God." And þe fend ansswerd
 agayn & said; "What displesans haste þou foñ in me? I neuer 28
 yit hurte þe, bod I hafe broght þe vnto mekuill wurshup and
 riches, and purgh me þou erte made passyng glorious." þis knyght
 ansswerd hym agayn & said; "Loo! now I behold þe cros, and
 I command þe now, in vertue of Hym þat was done on þe cros, 32
 þat from hens furth þou nevur turn vnto me agayn." And with
 þat þis fend lefte hym. And þis knyght burnyd hym with þe
 cros, and went to beyond se, & per he servid Almightye God ij yere.

¹ MS. he.

And after þat he come home agayn, and byggid' ane hospitaʃ. And þerin he abade aʃ his life after, & serryffed seke folk of swilk as þaim nedud'. And so in peas þer he endid' his life.

4 Miles executor necligens punitur. *Supra* de executione.

Miles ludo avium deditus punitur. *Supra* de avibus, j.

8 Miles obstinatus in peccatis dampnatur. *Supra* de accusacione.

Miles spoliatur modica occasione habita. *Infra* de monacho, iiij.

12 Militi per beatam virginem gratia dei eciam temporalia perdita restituuntur. *Infra* de negacione, j.

CCCCXCI.

Miles cruce signatus vxorem et liberos relinquens
multum meretur.

16 Iacobus de Vetriaco tellis how on a tyme a knyght þat was markid' with þe cros went from his awn place to beyond þe se. Or he wente, afor a grete parte of his frendis, he callid' aʃ his childer afor hyȝ, & he hawsid' & kyssid' þaim frendlye, & kyssyd' 20 þaim tenderly, & wepyd swetelie. So one come in & callid on hyȝ & said; "Sur, your felows abydis you, lese þies childer & com your wayes!" And þis knyght ansswerd' agayn & sayd; "I do þis to make me moȝ hevie & sad when I parte with þaim, at 24 my mede may be þe moȝ for þe levyng of þaim."

Militis vxori aliquando sacerdos copulatur. *Supra* de confessione, vij.

28 Miles amore crucifixi culpam inimico remittit. *Supra*¹ de Maria.

Miles obstinatus per imperfectam contricionem a peccato retrahitur. *Infra* de obstinacione, ij.

¹ MS. *Infra*.

Miles corpore Christi percepto *eciam* corporaliter
efficitur forcior. *Supra* de communione, iiij¹.

Miles predo per aliquas orationes dictas saluatur.
Infra de remuneracione.

4

CCCCXCII.

Miles devotus reuerenciam facit deo et sacramentis.

Cesarius tellis how som tyme *per* was a knyght of France. And
he was of suche devociōn, *per* whare-somevur he saw Goddis bodye
he wolde fall down and wurshup it, and it had bene evyn in 8
pe myre. So it happend on a tyme pat he was cled in gude
clothes, & he went into a cetie, and pe strete pat he rade in was
passand myrre. And sodanlye hym happend mete pe preste with
Goddis body, and onone as he saw itt, he avysid hym a while 12
& said vnto hym selfe; "What wyll pou do now? And pou
knele down here pou losis all pi gay clothyng. And if pou do it
nott, pou erte breker of a helefull condiciōn at pou was wunt
to vse." And with pat, with-outen more, he lightid of his hors and 16
sett hym down in pe myre on bothe his knethis, and held vp his
handis and wurshuppid pe sacrament. And our Lord, pat wur-
shuppid paim at wurshuppis Hym, shewid pis meracle purgh his
power, at *per* was not on all his clothis a drope of² myre nor 20
a spott of clay. And when he saw pis, he had grete mervell
& lepid vp vpon his hors agayn. And evur fro thens furth,
he was moꝛ comforted in pe faith pan he was afoꝛ, and thankyd
Almighti God!

24

Militum magistri quales debent esse. *Supra* de
bello, ij.

Miles demones esse non credidit. *Infra* de nigro-
mancia.

28

Miles videt visionem de paradiso. *Infra* de paradiso.

¹ MS. iij.² MS. repeats, of.

Miles malus post mortem apparens terret suos. *Infra*
de mortuis xvi & xvij.

CCCCXCIII.

Miles *debet* esse constans in prelio *et* corpus
exponere periculo ¹.

Iustinus tellis of a knyght of Athenes pat hight Cinigrus
how oñ a tyme when he saw hys enmys had done grete slaghter, and
pai gaderd mekuff gude to-gedur & had it vnto a ship, and when
s pai wer all perin, he gatt hold' oñ þe ship & held' it with his
right hand & wold' not lat paim go. And pai saw þat, and smate
it of. And when it was of, he gatt hold' peroñ agayn with his
lefte hand, and held' it, & pai smate it of. And when he saw
12 bothe his handis was of, he gatt held' it with his tethe. And þus
nowder for los of bothe his handis, nor for no oder hurte at he had,
he wolde not lefe, bod faght as he had bene a wude beste, tyll att
þe laste pai smate hym down & kyllid' hym.

16 Miles *magnus et* senator vrbis heremita efficitur.
Infra de solitudine, ij.

Miles *crudelis* per infirmitatem mansuetus efficitur.
Supra de infirmitate, ij & v.

20 Miles *devotus* beate virgini *eciam* temporaliter
honoratur. *Supra* de Maria virgine, j.

Mimo possunt adaptari que dicuntur *supra* de hi-
strionibus.

CCCCXCIV.

24 Minucio. Minucione aliquando perditur sciencia
prius habita ².

Cesarius tellis how som tyme þer was a clerk þat was wele and
sufficiëntlie letterd. And oñ a tyme he garte latt hym blode, and

¹ MS. *paradiso*; Harl. MS. *as above*. ² *Heading supplied from Harl. MS.*

when he had bled he loste all his letterall connyng, right evyn as he ¹ had loste paine be blode-lattyng ², so þat he knew not a lettre nor cuthe not vnderstand a lattynd wurd; not-withstondyng he was reſte no thyng els. And þis he tolde vnto many men. So 4 þer was a man on a tyme cownceld hym & sayde, "þe same day twelmo[n]th at þou was lattynd blode on, and þe same howre," he sulde lat hym blode agayn, and so peraventur he sulde gytt agayn his connyng. And so he did, & he requoverd hys connyng agayn 8 als wele as evur he had it.

CCCCXCV.

Misericordia impenditur inimico crucifixi amore.

Cesarius tellis how in Ducheland þer ³ was a knyght þat happend sla þe fadur of a noder knyght. So be chawnce his son att was 12 slaynd happend to take hym at slew his fadur. And he drew his swerde and wold haſe taken hym and slaynd hym. And he felt on kneis befor hym & said; "Sur, I beſeke you, ffor His luff þat dyed on þe cross & had mercy of all þis werld, þat ye wold haſe mercie 16 on me now." And with þis wurd is he was compuncte, & take hym vpp & sayde vnto hym; "Loo, in wyrshup of þe holie cros, & for His sake þat dyed þeron, at He may forgyf me my synys I forgyff þe, not aloneli þe truſpas at þou haſe done vnto me, bod 20 from hens furth I ſhall be þi frend." And with þat he take hym abowte þe nekk & kyssyd hym. And with-in a little while after, þis same knyght burnyd hym with þe cros & went vnto þe holie land. And when he come at þe kurk of þe ſepulcre of our Lord, 24 he went in-to it as other did. And, at all folk ſaw, þe ymage of þe crucifix bowed evyn down & lowtid vnto hym. And when þai at ſaw vnderſtude not vnto whome he did it, þai all went aſorn þe rude ilkone after oper. And itt inclynyd vnto none of paine bod 28 vnto hym. And þai asked hym what was þe cauſe, and he tolde paine all as is aſorn ſayd.

¹ MS. *repeats*, he.MS. *blode lastyng*.³ MS. *þat*.

CCCCXCVI.

Misericordia dei omnibus est aperta.

Maister Alexander, þe bisshop of Mylañ, tellis how som tyme þer was a scoler off Bolayñ. And on a nyght as he lay in his bed, 4 hym þoght he was be his one in a grete felde, & þer he was war, as hym þoght, of a grete tempeste, & a huge, of storm & evul weddur com oute of þe north. And he hym selfe was gretelie giffen to syn and wrichidnes. So hym þoght he was send for þis storm 8 & was nere evyn, & he ran als faste as he myght & gatt hym to þe town, and come vnto a howse & knockid at þe dure & prayed þaim latt hym com in. And a womman within answered hym & said; "I am Rightwusnes att dwellis here, and þou þat erte nott 12 ríhtwus may nott com in here." And þan he went vnto a noder dure & knockid, & prayed þaim latt hym com in. And one within ansswerd hym & said; "I am Trewth at dwellis¹ here, & þou þat luffis not trewth sail not com in here." And þan 16 he went vnto þe iij dure, & knockid & prayed at he mott com in, & one ansswerd hym within & said; "I am Pease þatt dwelles here, & becauce þat peas is not to wykkyd men, þerfor þou sail not com in here, ffor all my thothtes er of peas, & not of affliccion nor 20 of disese. Bod I cownceñ þe att þou go vnto my suster þat dwellis by me att þe next howse, þat helpys all þat er in disese." And he went vnto þe iij dure & knockid, and a womman ansswerd hym with-in & said; "I am Mercye þat dwellis here, and if þou 24 will hafe me & be sauid fro yone grete tempeste, þou muste go vnto þe howse of þe freer prechurs in Bolayñ & make þe a freer, & þer þou sail be sauid." And þis scoler with þis wakynd, & on þe morñ he rase & went vnto þe freers & told þaim all his vysion & 28 askyd þaim þe abbett & resevyd it, & liffid þer many a day & was a gude man & a holie.

CCCCXCVII.

Misericordia dei parata est eciam eum negantibus.

Wee rede in 'Vitis Patrum' how on a tyme þer was a monke þat 32 gretelie was tempid, & he went into a strete of Egipþ; & þer

¹ MS. dwellid.

hym happend se þe doghter of a paynoms preste, & he axked to hafe hur vnto his wyfe. And þis preste wente vnto his¹ goddis in his temple, & axkid þaim cownceit & said þe monk wold algatis hafe his doghter to wyfe, "whethur sail I giff hur vnto hym 4 or nay?" And þe fend ansswerd hym agayn & said; "Gyff hur not vnto hym bod if he furste forsake his God & his baptym." And he went & told þe monk, & he did all as he bad hym. And onone þer come oute of his mouthe a white duffe, whilk þat flow 8 vnto hevyn. And þan þis preste went agayn and axkid cownceit att his god, and he ansswerd hym agayn & said; "Gyff nott yitt þi doghter vnto hym, for yitt his God helpis hym, þuf all he hafe forsaken Hyrn." And þis preste come agayn & tolde þe monke, 12 and þis monke made grete sorow & said; "A, so wo is me! Loo! God duse me gude agayn ill." And be þe cownceit of a gude holie olde man he was shrevyn and did penance, and adled afterward for to see þe duffe þat he had loste commyng agayn vnto 16 hym, and entred in att his mouthe.

*Misericordie dei possunt adaptari multa que dicuntur
supra de contricione et confessione, et alibi.*

CCCCXCVIII.

Missa prodest viuus.

20

Saynt Gregur tellis how on a tyme þer was a ship-man, & hym happend be perissid be þe see. And he had a gude frend, a preste, þat said a mes for hym & offred þe sacrament for hym. And as þis preste was at þe sacryng of his mes, þis man come 24 al hole furthe of þe see, and come vnto þis preste and tolde hym þat when he was in þe se and almoste defaylid, sodanlie þer come one vnto hym & broght hym a lafe. & when he had eten itt, onone he was comforted & had strenthe, & was takyn vp into 28 a ship, & so he was savid. And be his tellyng, þis preste knew þat þe same howr at þe lafe was broght vnto hym he was att mess, & offred þe sacrament for hym.

¹ MS. our; Harl. MS. deos suos.

CCCCXCIX.

Missa iterum et alio modo valet viuus.

Petrus Clunacensis¹ tellis þat in þe dioces of Politañ, in Grece²,
 þer was a mañ³ þatt wroght in a banke for syluer vre. And
 4 sodanlie þe banke fell and kyllid aʃ þat was vnder-nethe. So þer
 was one of þaim rañ in-to a corner of þe banke and was sauid;
 neuer-þe-les he mott nott gett oute. And his wyfe, trowyng þat he
 was dead, euerilk day garte do a mes for hym, and daylie at þat
 8 mes sho offerd a candell and a lofe of bread and a litle pott full of
 wyne. And oñ a tyme þe deuñ had envy at hur dede, & daylie
 iij dayes to-gedur, in a mans liknes, he mett hur and axkid hur
 whedur sho went, and evur sho tolde hym þe cauce of hur gate.
 12 And he ansswerd hur agayñ & said; "Labur not to þe kurk
 in vayñ, for þe preste hathe done mess." And so þies iij dayes
 to-gedur sho owr-hippid & offird nott. So afterward þer happend a
 mañ grafe in þe same banke. And sodanlie as he wroght, he hard
 16 one speke & say; "Smyte softelie, for þer is a grete stone bowñ
 to fall oñ me." And þis mañ was ferd with þis voyce, & callid
 dyvers folke to here it. And he grofe oñ, and belife he harde þe
 same voyce. And with þat he wroght oñ & foud þis mañ & take
 20 hym oute quykk, & axkid hym how he lifid þer so long. And he
 told þaim þat euerilk day, outtaken iij dayes to-gedur, señ þe
 banke fell oñ hym was broght vnto hym a lofe of bread and
 a pygg with wyne & a light candyll. And when his wyfe hard þis
 24 sho was passyng glad, & knew verelie þat he was sustenyd with
 hur offrand, and at þe deuñ begyld hur þies iij dayes þat sho
 sulde nott gar mes be done, to thentent þat he wold nott þe
 meracle of þe mcs had bene provid nor of þe sacrament nowther.

28 *Missa prodest defunctis. Infra de Oculis.*

*Missam pro defunctis celebrare est vtile. Infra de
 sacerdote, j.*

¹ MS. *Climacensis*.

² Harl. MS. in *diocesi Greciopolitana*.

³ For men, Latin viri.

Missa iterum valet defunctis. Infra de purgatorio,
iij, et de peccato, iij, et de suffragio i et iij.

Missa debet celebrari cum omni diligencia. Infra
de sacerdote, v. 4

Missa celebrari non debet ab indigno. Infra de
sacerdote, x et vj.

Missam omni die audire bonum est. Supra de
Maria, i¹, et de decepçione, ij. 8

D.

Monachus debet se humiliter habere et neminem
iudicare.

We rede in 'Vitis Patrum' how one pat hight Iosephⁿ axked^r
abbott Pastor how he sulde make hy^m selfe a monke. And 12
he ansswerd^r hy^m agayn & said; "And þou wilt fynd^r riste bothe
in þis werld^r & in þe toder werld^r, in euer-ilk cauce say vnto þi
selfe, 'whatt am I?' And þaⁿ shaft þou nevr dea^m no maⁿ."

DI.

Monachus in habitu suo debet mori. 16

Cesarius tellis how in an abbay of Ceustus ordur þer was
a monke pat was gretelie vexid^r with sekenes, & he doffid^r his cowle
& did on his skaplorie, and so he dyed^r. And he was born^d in-to
þer oratorie, & þe monkis begaⁿ att say þer psalters for hy^m. 20
And sodanlie he rase vp & callid^r þe abbot vnto hy^m. And his
brethur war ferd^r & raⁿ away, & þe abbott come vnto hy^m. And
he said^r vnto þe abbott; "Sur, I shryfe me vnto you þat I dyed^r
withowteⁿ my cowle vppon me. And when^d I trowed^r frelie to 24
hafe entred^r into paradise, Saynt Bennett come vnto me & said^r;
'Whar is pine abbett? Here may þou nott enter^r withouteⁿ itt.'" &
one, he said^r, axked^r hy^m whatt he was, and he tolde hy^m þat he
was a monke of Ceustus ordur. And he said^r, "' & þou be a monke, 28

¹ MS. v.

wha? is þine abbett?' and with þat oper þat was aboute prayed
for me, and þus I was suffred com̄ agayn vnto my bodye at I mott
resayfe myne abbett of þe, and at I mott so be wurthie to entre
4 into paradise."

DII.

Monachus passionēs debet reprimere.

We rede ex 'Dictis Patrum' how þat abbott Pastor said' in his
life; "He þat is evur compleynand' sulde nott be a monke, and he
8 þat duse ill for ill is no monke, and he that is angrie is nott
wurthie be callid' a monke." *et c^o.*

Monachus apostata penitens, *et sic moriens, eciam*
post mortem *habitum* recuperavit. *Infra de*
12 voluntate, ij.

Monachus cibaria exquisita comedere non debet.
Supra de gula, v.

DIII.

Monachus in gestis exterioribus debet omnes
16 edificare.

Iacobus de Vetriaco tellis how som̄ tyme per was a knyght þat
happend in were to take a pure mañ. And þis pure mañ prayed
hyñ to latt hyñ gone, and gett his rawson. And þis knygh[ht]
20 had petie off hyñ & said; "Whatkyñ suertie shaft þou lefe me for
þi commyng agayn?" And he ansswerd' agayn & sayd; "I shaft
fynde you God to borge & a cawson be myne othe, for other þing
I may not fynd you." And þus he went his ways and selde att his
24 lyfelod; and yit he mott nott com̄ agayn at þe day att he had
poyntid; and here-for þis knyght wex passyng wroth. So on̄
a day, as he rode, he was wer of a monke þat was passand fitt
& read; syttand prowdelie vppoñ a fayr palfray, and rydyng
28 passand secularelie. And þis knyght ansswerd' to his sweyers

& sayd; "Wulst ye se þis monke, þat be his ordur sulde ride
 on̄ ane ass, hase a better hors þan̄ I hafe." And with þat he rade
 vnto hym̄ & tuke hym̄ be the brydyll, and askid̄ hym̄ whose mañ
 he was. & he said̄ he had no lord̄ bod̄ Almiȝti God. And þan̄ þe 4
 knyght sayd vnto hym̄; "Thi lorde is a suertie boñ vnto me,
 & I wil att pou for him̄ make a sethe vnto me." And with þat
 he garte hym̄ light, and tuke þe hors from̄ hym̄. And with-in
 a while after come þis pure mañ and broght þe knyght his rawn- 8
 son̄, & prayed hym̄ to forgiff hym̄ att he kepīd̄ not his day. And
 þe knyght wolde nott take his money, bod̄ bad̄ hym̄ take it agayn̄;
 for, he said̄, his borgh̄ had payed hym̄ for hym̄ & delyverd̄ hym̄.
 And when̄ þe pure mañ harde þis he was passand̄ fayn̄ & tuke his 12
 money vp̄ agayn̄, and went home als merie as he mott be &
 thonkid̄ God.

Monachus eciam post mortem ab abbate suo est a
 peccatis suis absolutus. *Supra de absolucione.* 16

DIV.

Monachus in se debet esse magne penitencie, et
 leues et dissolutos reprehendere.

In 'Libro Purgatorio Beati Patricij,' we rede how som̄ tyme þe
 was a monk þat entred̄ into þe purgatorie of Saynt Patrykk, and 20
 evur after whils he lifid̄ he had wowudis all̄ ffressh̄ & new, whilk
 he tuke þe. And he was also evur in grete penaunce, and evur
 when̄ he saw any yong monk lagh̄ vnmesurable or otherwyse
 be lewidlie governyd̄, he wold cry & say; "O! wold̄ God þou wist 24
 whatkynd̄ byttyr payn̄ is giffen̄ for mys-governans, for þan̄ þou wold̄
 nowder do nor say as þou dose." *et c^o.*

Monachus recuperavit de vacca quod potuit. *Infra*
 de simplicitate. 28

Monachus proprietarius in sterquilinio sepelitur.
Infra de proprietate, ij.

DV.

Monialis in omnibus debet esse paciens.

Saynt Ambros tellis how þer was som tyme a gude huswyfe,
 & sho besoght ane abbatices at sho wolde graunte hur a noñ for to
 4 dwell with hur awhile for recreacion, & sho grauntid hur one
 whilk þat was a gude buxson, and was as a servand in þe howse,
 bothe vnto hur and all hur meneya. & sho servid hur all a yere
 & grevid no creatur in þe howse. So at þe yere end þis abbatis
 8 come & visitt þis huswyff & þis noñ. And þis huswyff prayed þis
 abbatis to take home hur noñ agayn, for, sho said, sho mot wyñ
 no þing by hur, sho was so pacient and so buxson & so servisable
 in all þingis, & wilñ nowder truble hur selfe nor oder folk. And
 12 sho prayed hur to send hur one at sho myght wyñ somwhatt bye.
 And það sho sent hur one þat was a maydyn and vncorrupte, bod
 sho was debatus & passyng angrie & euer chidand, & alway
 gruchand agayns hur huswyffe, & wolde flite with hur and with
 16 all þe howse-meneya. And when þe yere end was done, þis
 abbatis come agayn & visitt þis huswyffe, & það þis huswyffe
 spak vnto hur & said; "Ye hafe now giffen me a gude noñ, whilk
 I wold þat neuer sulde parte with me; ffor I hafe woñ als mekull
 20 mede be suffryng of hur inpaciens þis yere as I loste be þe mekenes
 of þe toder þe laste yere." And so þis noñ was with hur all hur
 lyfe. *et c^o.*

Monialis debet esse casta *et* constans. *Supra* de
 24 castitate, iij.

Monialis bona mittit occasiones videndi viros *et* pro-
 pinquos carne. *Supra* de affectu carnali.

Monialis cum puritate cordis *et* corporis debet sacras
 28 vestes contractare. *Supra* de corporali.

Monialis absentis officium su[p]plet beata Maria.
Supra de Maria, vij.

Monialis amore carnali capta monasterium vult relinquare. *Supra* de Maria, ix.

Monialis debet ad omnes *et* in omnibus¹ esse humilis. *Supra* de fatuitate. 4

Monialis luxuriosa. *Supra* de luxuria.

Monialis temptata fuit carnaliter *et* postea spiritualiter². *Infra* de temptacione, vij.

Moniali possunt adaptari multa que dicuntur *infra* 8 de muliere.

DVI.

Mors aliquando ex gaudio causatur.

Valerius tellis how som tyme at Tracie þar was a grete fray with-oute þe towñ, and þer was a wedow had hur soñ þer, and all 11 was nerehand slayñ þat þer was. & when wurde come in-to þe towñ, þis wedow went hur soñ had bene slayñ, & sodanlie hur happend to mete hur soñ in þe yate, þat sho went had bene dead. And sho was passand fayñ & hawsid hyñ aboute þe nekk, & 16 kyssyd hyñ, & evyñ furthwith for ioi sho swelte & was dead.

DVII.

Mors citius prouenit ex gaudio quam ex tristitia.

Valerius tellis how after þe same fray þer was a womman in þe cetie, and message come vnto hur at hur soñ was dead; and scho 20 went home vnto hur howse & was passand hevy. So at þe laste sho sett hur dowñ to mete, and sodanlie hur soñ come in, and als tyte as sho saw hyñ, for ioi sho wex evyñ oute of hur mynde. And so it was moʒ suffrable vnto hur, þe sorow of dead, þañ was 24 þe mirthe of life.

Mors aliquando causatur ex confusione. *Supra* de confusione³ *et* *infra* de silencio, ij.

¹ MS. hominibus.

² MS. Monialis carnaliter fuit *et* postea.

³ MS. confucione.

346 508. *Flames foretell Death.* 509. *The Death-Banner.*

Mortis cogitacio mitigat temptationem carnis. *Supra*
de cogitatione, iij.

Mors aliquando differtur orationibus sanctorum.

4 *Supra de Basilio, ij*¹.

DVIII.

Morte subita moriuntur aliquando peccatores,
eciam in actu peccandi.

Petrus Damyanus tellis how som tyme per was a prynce pat
8 hight Salamitanus². So on a day hynd happend to luke vp vnto a
hyll, and he saw bruste oute at pe top of pe hill grete low &
smoke. And when he saw it he said vnto þaim at stude abowte
hynd; "Withouten dowte per is som curste ryche man dead &
12 gane vnto heil, ffor per is swilk a custom in þat contreth, þat
when pe dead of a curste riche man drawis nere, þat hyll will
caste oute low & stynek of pykk and burnte stane." And when
þis was said, apou þe nexte nyght after, as þis prince thoght
16 he was sekur enoghe & lay in his bed with a strompett, sodanlie he
dyed. Whame, as sho teld afterward, sho suffred lyg long vppou
hur body, and at pe laste sho felid he was no man bod a styntyng
caryon, & keste hynd of hur.

DIX.

Mors eciam omnes ditissimos spoliat.

20 We rede in 'Cronicles' of ane pat hight Saladinus, when
on a tyme he knew þat he sulde dye att Damaske, he callid his
hansman vnto hynd & said; "þou at was wunt to bere my banor
24 vnto bateil, bere now þe banor of my dead, þat is to say a fowle
clothe, þurgh all Damaske, & cry & say þus, 'Behold! þe kyng of
þe Orient is bownd to dye, and he mon nothyng bere with hynd
bod þis fowle clothe.'" And onone after he dyed, & was wou in
28 þe same clothe.

Morientes in hora mortis temptati per orationes
sanctorum adiuuantur. *Supra de demone, iij*³.

¹ MS. iij. ² Lat. MSS. Princeps Salamitanus, Salanitanus. ³ MS. iijj.

Mors est timenda. Infra de timore.

Morte improvisa¹ moriuntur aliquando aliqui. Supra
de Archidiacono.

DX.

Mors omnia facit relinquere.

4

We rede in 'Libro de Dono Timoris' how þat þe kyng of Lothoringe, þat was bod a yong mañ, oñ a tyme when he was in a trans of dead, he beheld his palas & his grete howsis and sayd; "O! þou Lord God! How mekuff þis werld' aght to be & dispysyd! For I, þat hase had so many grete palas and so many howsis to lygg in, þis nyght I wate nott whythir I moñ goo, nor who þat moñ take me to herberye."

DXI.

Mors quantumcunque magnos humiliat.

12

Petrus Alphonsis² tellis how þat when kyng Alexander was dead & his tombe was gaylie made of sylver & of golde, in his palas þer gader in many philosophers. And ane of þaim said; "Alexander yisterday made tresur of golde and now it is evyñ 16 contrarie, for golde makis tresur of hyñ." And þañ a noder said; "Yisterday wolde not all þis werld' suffis vnto hyñ, and þis day for yerdis of grond' aloneli sufficis hyñ." And þañ þe thrid said; "Yisterday he had rewle of all þe peple, and þis day þe 20 peple hase rewle of hyñ." Thañ þe iiij said; "Yisterday he myght hafe delyverd many peple fro dead, and þis day, for all his power, he mot [not] esshew dead." Thañ þe v said; "Yisterday he led a grete hoste, and today he is led of þaim & putt vnto 24 beryañ." Thañ þe sext sayd; "Yisterday he thristid down þe erth, and þis day þe erth þrustis hyñ down." And þañ a noder said; "Yisterday þe peple dred hyñ greteli, and þis day þai sett right not by hyñ." And þañ a noder said; "Yisterday 28

¹ MS. improvisa.² MS. Alphensis.

he had bothe many frendis and enmys, and þis day aft er in lyke vnto hym̄.”

DXII.

Mortis eciā consideracio multum valet homini
4 in dignitate constituto.

Ysidorus tellis how soñ [tyme] þer was a custom̄, þat oñ þe furste day of þe crownyng of þe Emperour of Constantynople, when̄ he was in his moste ioy, a mason̄ sulde com̄ & bryng hym̄
8 iiij or v maner of stonys of marble and say vnto hym̄ oñ þis maner of wyse, and byd hym̄ chese of pies of whilk he wolde hafe his grave made. And so it was wunt to be done in þe cowrte of Rome, for when̄ þe Pope was chosen̄ þer was broght afor̄ hym̄
12 a pece of lyne-tow, & when̄ fyre was sett in it, þañ was sayd vnto hym̄; “Thus gose þe ioy of þis werlð away, as þis fyre bryngis þis tow in-to a spark, and afterward̄ in-to right nocht.”

DXIII.

Mortis certitudo quātumcunque differetur multos
16 inducīt ad bonum.

We rede in ‘Libro de Dono Timoris’ how þer was a mañ þat had mekyt connyng in literatur̄ of phisykis, and he was giffen̄ vnto vanyties of þis werlð. So oñ a tyme hym̄ happend to be
20 at matyns oñ a Sonday, & þer he harde in þe legend̄ of lang life of olde fadurs, and how alway in þe end̄ of ilkone it was sayd̄, ‘Mortuus est, he is dead̄.’ He vmbethoght hym̄ þat it wold̄ happen̄ so oñ hym̄, and he lifid̄ neuer so lang, and when̄ he conseyvid̄ þis, he
24 dispysid̄ þe werlde & entred̄ into þe ordur of freer prechurs. And þer he was made a freer prechur at vniuersitie of Paryssh, and he was a mañ of grete auctoritie and holynes.

DXIV.

Mortis certitudo multum terret aliquos immortalitatem appetentes.
28

We rede in ‘Historia Dragmanorum,’ how þat þies Dragmans, like philosophurs, beand in wyldernes, dispysyd̄ all werldly thyngis.

And kyng Alexander sent message vnto þaim & said, aske what þai wold & þai sulde hafe it. And þai wrote vnto hym agayn & said; "Grant vs þat we shall nevir dy, for þat we desyre moste of all." And he wrote vnto þaim agayn & sayd; "When I am mortall 4 & mon dy my selfe, how mot I graunt you þat ye shall nevir dye?" And þai wrote vnto hym agayn & sayd; "Sen þou knowis at þou mon dye, whi duse þou so mekuff ill & puttis þi selfe in so many perels?" 8

Mortis certitudo inducit hominem ad provisionem
necessariorum post mortem. Infra de pro-
videncia, ij.

Mortis certitudo confirmat hominem in bono in- 12
choato. Infra de sortilegio.

Mortui corpus aliquando vegetur¹ a demone. Infra
de suffragijs.

DXV.

Moritur homo aliquando dum est in maiore festo. 16

We rede in 'Libro² de Dono Timoris' how at þe cetie of Dyvyon þer was ane vsurar þat wed a wyfe, and þer was made abownd þe porche-dure many ymagis of stone. And emang other þer was made ane ymage of ane vsurar with a grete purs in his 20 hand of stone, and sodanly as þis vsurar stude at þe porche-dure to be wed, þis ymage of þe vsurar abownd lete fall þe purs of stone apownd þe vsurar head þat schulde be wed, & kyllid hym.

DXVI.

Mors hominem quantumcunque adnichilat. 24

We rede in þe 'Gestis of Alexander' how at þer was sent on a tyme vnto Alexander þe kyng a stone, and when it was put in þe balance to be weyed in þe to skale, it weyed more þan³ all þat evur þai cuthe put in þe toder skale. And when þai put 28

¹ MS. vegetatur.² MS. repeats, in Libro.³ MS. þat.

a little powder *peron*, it weyid' les *pan*¹ any thyng did' at *pai* cuthe put in *pe* toder skale. And when *pai* say *pis*, many wise men had grete mervell' *perof*. And emangis *paim* ane said vnto kyng
 4 Alexander; " *pis* stone shewis vnto you what ye er; ffor now ye wey mo' *pan* duse all *pe* werld; for it may skantlie bere you. Bod fro ye be deade and a little powder of erth casten on you, *pan* shall ye be les *pan* any thyng *pat* is in *pis* werld."

DXVII.

8 Mortis horror aliquos ad bonum inducit.

We rede in '*Libro de Dono Timoris*,' when *pe* kurk of Crepsie² shulde be halowed; & for *pat* *pai* wolde take oute *pe* bodie of ane erle *pat* was berid' *per*, *pai* fand a tade sittand on his face
 12 knawand; & many wormys and serpentis, to so mekuil at all *pat* *per* was fled; all bod a soñ of his awñ. And he come to it & saw it, & tuke hym so mekuil þoght *perfor* *pat* he lefte all his gude & tuke hym to pouertie, & was so pure at efterward' he beggid' his
 16 meat. And so he *perseverd* many day. So hym happend on a tyme to com vnto Rome, & *per* he become a collear to gett hym meat *with*, & he had no noder place to lig in bod vnder-nethe a grece in *pe* howse of a cardinall. And *per* he lay vnto he dyed;
 20 and made a gude end. And on *pe* nyght when he dyed; all *pe* bellis of *pe* kurk rang be *per* one.

Mortis timor reddit hominem tristem et cogitativum.

Infra de timore, iij & iiij.

24 Mortuis valent suffragia et orationes et oblationes.

Supra de missa, iij, et infra de suffragio, iij.

DXVIII.

Mortis memoria inducit homines ad penitentiam.

We rede in '*Libro de Dono Timoris*' how on a tyme *per* was
 28 a cursid knyght, and he wolde do no penance *pat* was enionyd

¹ MS. *pat*.

² Harl. MS. Cresby.

hym̄ for his syn̄ be Pope Alexander. & so þe Pope gaff hym̄ his ryng, & enionyd hym̄ to penans for to bere itt, vndernethe þis condicioñ, þat evur when̄ he lukid̄ þer-vppon̄, he sulde vmthynk hym̄ of his dead̄. And when̄ he had worñ it many day, and done 4 as he bad hym̄, he turnyd agayñ vnto þe Pope, & said̄ þat he was redie to fulfyll whatt penans at he wolde enioyñ hym̄. & so he did̄ & was a gude man̄.

DXIX.

Mortuis prodest penitencia a viuis facta loco 8
defunctorum.

Maister Nicholas, þe Archebisshop̄, tellis how son̄ tyme þer was ij felowis at war passand trew to-gedur, and ane of þaim happend̄ to do a grete syn̄. So be counceill of þat oper he went 12 vnto Rome & shrafe hym̄ þerof, & hym̄ was enionyd̄ þerfor̄ iij yere penance, & þis taken̄, hym̄ happend̄ fall into a grete sekenes. And he made grete sorow at he might not fulfyll his penance, and his felow behestē hym̄ þat, & he dyed̄, he shuld̄ do itt for hym̄. 16 And when̄ he was dead̄ & his felaw had done þis penance for hym̄, in þe end̄ of þe furste yere he þat was dead̄ apperid̄ vnto hym̄, and þe thrid̄ parte of his bodie was passand white and þe toder ij partis blak as pykk. And in þe end̄ of þe secund yere he apperid̄ vnto 20 hym̄, & ij parties of his body white & þe iij blak. And in þe end̄ of þe iij yere he apperid̄ vnto hym̄ all̄ white, and thankid̄ hym̄ gretelie for his delyverans.

DXX.

Mortuis valet restitucio ablaturum facta pro eis. 24

We rede in '*Libro de Dono Timoris*' how a duches son̄ was bowñ to dye, & he was shrevyn̄ & yit he was bod ix yere olde. And when̄ he was dead̄ he aperid̄ vnto his moder & told̄ hur he was in grevus payñ, becauce¹ he had not payed̄ dettis þat 28 he had borowid̄ of his fadur meneya to play hym̄ with, becaus

¹ MS. *repeats*, becauce.

he had no thoght peroñ when þat he dyed. And his moder garte
 spyre att whome he borowid it, & garte pay it vnto þaim. And
 afterward þe child apperid vnto hur agayn, & lete hur hafe know-
 4 lege that he was delyverd oute of payn, & put in grete ioy and
 felicitie.

DXXI.

*Mors pulcritudinem et omnes gratias corporales
 destruit.*

8 We rede of ane, Isabell, þat was hy Whene of Naverñ, and when
 sho drew nere hur dead sho garte light many lightis aboute hur
 bed, and garte feche in many knyghtis & grete men of þe cetie.
 Sho sayde vnto þaim oñ þis maner of wyse; "Vmthynk you & se
 12 þat I, þe Whene of Naverñ, þe Cowntas of Campanye, and þe
 doghter of þe Kyng of Fraunce, whilk þat was clere & fayr &
 discrete, and gracious in euer-ilk mans sight, now, as ye see,
 dead wyll com to me & destroy all þies."

16 *Mori debet religiosus in habitu suo. Supra de
 monacho, ij.*

*Morientes aliquando demones asserunt. Infra de
 vsurario, ij.*

20 *Mortui eciam in odio morientes post mortem illud
 retinent. Infra de odio.*

*Mortuorum peccatorum corpora eciam post mortem
 visibiliter puniuntur. Supra de luxuria.*

DXXII.

24 *Mortui aliquando monent viuos pro eis vt ablata
 restituant.*

Cesarius tellis how þer was a knyght, þat hight Fredericus
 of Kelle, when he was dead apperid vnto a mañ sittand vppon
 28 a blak stede, & oute of his nese-thrilles come a grete reke & flawm

& he was coverd all with skynnys & bare a grete lumpe of erth betwix his shulders. And þe man þat he apperid vnto askid hym if he war Fredericus, and he ansswerd agayn & said he was. & he axkid hym fro whyne he come, and what all þat bement att 4 he saw. And he ansswerd hym agayn & said; "I am in grete paynys, and þies skynnys I tuke fro a wedow & now I fele þaim burnand vpon me. Also þer was solde vnto me wronguslie a certayn porcion of land, & now it burnys on my bak & thrustis 8 me down. Bod & my childer wulde restore it agayn, my payn mon be lestend." And þus he vanysshid away. And when his childer hard tell of þer fadur wurd is be þis man þat spak with hym, þai wolde not yelde þis lande agayn, bod had leuwr at 12 þer fadur sawle war evur in payn þan at þai partid with þis lande.

DXXIII.

Mortui aliquando apparentes infestant viuos.

Cesarius tellis how þat in þe bisshoppryk of Tryuarens þer was 16 som tyme a knyght þat hight Henrie, & he vsid robborie, avowtrie, incest, & to be mane-sworn. And when he was dead he apperid vnto many folk. So at þe laste he apperid vnto a doghter þat he gatt in avowtrie, & afterward lay by hur hym selfe, and he wolde 20 nowder lett for crossyng nor strykyng with swerd. And when he was stryken, he mott not be wowndid, and þer come fro hym swilk a sownd like as þe bed had bene dongen on with mellis. So at þe laste, when he wold no wyse away, thurgh cowncell of þe arche- 24 bisshopp þai tuke holy watyr on a Sonunday, & keste on hur & our all þe chawmer. And when þis was done þai saw hym nevur after.

DXXIV.

*Mors amicorum debet pacienter tolerari*¹. 28

Valerius tellis of ane þat hight Anaxagor, a whilosophur, when one tolde hym þat his son was dead he ansswerd agayn & sayd;

¹ MS. tollerari.

“Tell me not þat I wate, ffor I knew when he was bornd þat he sulde dye.” Also Oracius tellis of a bisshop þat hight Iouis¹, how on a tyme as he was halowand a howse, as he was enoynttand
 4 þe poste with his hand, ane come & teld hynd þat his son was dead; and he nowder removid his hand fro þe poste, nor left his observance for no sorow, þat he sulde not be sene of þe peple to do moþ þat longed vnto a sadur þa vnto a bisshopp. Also we rede of
 8 Socraticus, when þat he did his offrand, one lete hynd witt þat þe more² of his sons was dead, he wold not lese his offrand, neuer-þe-les he doffed his crownd. Neuer-þe-les he spurrid how he dyed, & it was told his son dyed & faght manlelie in þe felde; & when
 12 he harde teld of þat he tuke þe crownd agaynd & dond it on his head, and said he made moþ gladnes þat his son dyed manlely þa sorow for his dead.

DXXV.

Morientes liberantur a temptationibus demonum
 per deuotas orationes.

16

Saynt Gregur tellis þat in his monasterie þer was a childe þat hight Theodorus, whame he was passand felt & grevus with, & þis childe wolde be passand wrothe with any þat tolde hynd oght
 20 for his gude, and gladlie he wold not here þaim. So be proces of tyme hynd happend to be seke & lay in trans of dead, and when all þe monkis stude aboute hynd he began to cry, & sayd; “Go your ways! Go your ways! For I am gyffen vnto þe dragon to devowr.
 24 Now he hase swolod in-to his mouthe my head, bod for you he may not swolow me all. Gyff hynd rome þat he no langer turment me, bod þat he may do att he come for to do.” And one of þaim bad hynd saynd hynd, & he said he wold faynd bod he myght nott.
 28 So þai felt vnto þer prayers devoutelic, & þa þis seke childe began to cry, & sayd; “I thank all-myghti [*God*], for þurgh your prayers þe dragon is fled & I am delyverd.”

¹ Harl. MS. Oracius, quoque Iouis pontifex.

² Harl. MS. maiorem e duobus filijs.

DXXVI.

Mortuis non est detrahendum.

We rede ex 'Legenda Lombardica,' how þat in þe monasterie of Saynt Gregor þer was a monk þat was so vexid' *with* þe axis at he was like to dye. & his brethir said þer psalters aboute hym, 4 trowyng þat he sulde dye. And when þai had done þai began to bakbyte hym. So yitt hym happend' to turn agayn vnto lyfe, & he lifte vp his ene & smylid & said; "God forgyf you, brethir! Whi wolde ye bakbyte me? Ye hafe done vnto me a grete 8 impediment, ffor I was bothe at onys accusid' bothe of you & of þe deuill and I wiste neuer to whethur dissease I might answer. And þerfor when ye se any man bownd to dy, bakbite hym not, bod hafe compassion on hym, at ye make hym no lettynge when he 12 commys afor þe straye iugement of almyghtie God."

DXXVII.

Mulierem tangere non est bonum.

Thar was a man of religion þat on a tyme went o-gateward¹ *with* his moder. And when þai come vnto a watyr, & he sulde 16 bere our his moder, he² take his handis & wappid þaim in his skirte, at he sulde not tuche þe handis of his moder. And when he had bornd hur our, sho askid' hym whi he did so. And he answerd' agayn & said, "þe body of a womman is fyre, & becauce 20 I thoght what womme er, þerfor I wold' not tuche þe for perest þat mot happen þer vppon."

Mulier debet cauere ne³ ornatu, vel pulcritudine, vel
alloquio provocet virum. *Supra de abscondere.* 24

Mulier casta est amanda. *Supra de castitate, ij.*

Mulieribus naturaliter inest compassio. *Supra de
compassione, ij.*

Mulier diligenter debet custodiri. *Supra de filia.* 28

¹ Latin, cum matre sua iter
faceret.

² MS. & he.

³ MS. ne donis ornatu.

Mulier vltro se ingerit viro. Supra de castitate, v,
et de luxuria, i.

Mulier amore castitatis *eciam* propria membra corporis
4 debet contempnere. Supra de castitate, iij.

Mulier amore castitatis *eciam* propriam patriam
debet relinquere. Supra de Clemente.

Mulier amore castitatis *eciam* corpus proprium ex-
8 ponit periculo. Vt supra.

Mulieris cohabitacio non est segura viro. Supra de
cruce, ij, et de carne, i.

DXXVIII.

Mulier *eciam* amicum nititur decipere.

- 12 Valerius tellis of one þat hight Zenocrates Platonius, whilk þat
was a mañ of such vertue, þat he wolde lat no mañ swere for
no maner of cauce, bod att euere mañ sulde be trowið be his playñ
wurð; & he was ffamilier vnto a wommañ of Athenis. So oñ
16 a day as sho spak with oþer wommeñ, sho trustyng gretelie in
þe familiaritie of þis philosophur, sho laid a grete wageor at sho
sulde bryng hyñ oute of þe purpos of chastite. So þis philosophur
oñ a tyme come vnto hur, & sho made hyñ mery of wyne so þat he
20 liste slepe. & sho lenyd his head down in hur kne, & of his awñ
wyfl þer he lay a grete while. And evur sho talkid vnto hyñ
wurdis to prococe hyñ to luste of his bodie, and yit be no wyse
myght sho induce hyñ perto, & so he went his wais & sho loste hur
24 wageor. And when þe toder wommeñ axked hur þat at sho had
loste, sho ansswerd agayñ & said, þat sho layd hur wageor of
a mañ & not of a stokk, for he was a stokk, sho sayd, & no mañ.

DXXIX.

Mulier virtuosa.

- 28 Valerius tellis how þer was a mañ þat hight Ninus, þat had
a wyfe. & when he was dead, oñ a day as scho was byndand vpp

hur head; it was lattyn hur wit pat Babilon defaylid in bataill. And *with* þe ta syde of hur heade vubun vpp sho ran to feght agayn þaim of Babilon, & neuer wold sitt at hynd vp hur head vnto all was won & þai fled. & þerfor is ane ymage made of hur 4 & sett vp in þis maner of wyse.

DXXX.

Mulier luxuriosa.

Orosius tellis of one pat hight Semiramis, pat was burnand in lichorie & thristie in blude, made ane ordinans and a constitucion 8 pat for no maner of reuerens nor inceste *per* sulde no lettyng be, bod at betwix þe fadur & þe moder & *per* childer, als ofte as þaim lykid, it sulde be lesuff to hafe at do samen or for to hafe to wyfe or husband. So on a tyme sho desyryd hur awid son to hafe at do 12 *with* hur, and *per* in despite he slew hur.

DXXXI.

Adhuc de muliere luxuriosa.

We rede in 'Cronicles' of þe wyfe of Claudius, how pat sho was so gyffed vnto luste & lykyng, pat furste privalie and syne opynlie 16 sho wold expownd hur selfe, & counceill þerto other noble wommen, so pat sho þoght pat sho had neuer enogh *perof*. And at þe laste þe Emperowr & hur husband to-gedur slew hur; and sho was so forgetteff of mynd pat whēn þai slew hur sho askid þaim whi 20 þai wolde not com & hafe att do *with* hur.

Mulier *superba et despiciens virum quandoque postea viro capitur.* *Supra* de Assenech.

Mulieres *non expedit videre.* *Infra* ¹ de videre. 24

Mulier *rixosa pacienter a viro est toleranda* ². *Infra* de paciencia.

Mulier *loquax grauiter punitur.* *Supra* de locucione.

¹ MS. *supra*.

² MS. *tolleranda*.

358 532. *A wiggardly Woman.* 533. *An understanding Judge.*

Mulieris nequicia comparatur serpenti. Infra de serpente.

Mulier adultera virum suum contempnit. Supra de adulterio, j.

Mulier bona debet esse que ducitur in vxorem. Infra de vxore.

Mulier debet esse quieta et non vaga. Infra de vxore.

Mulier ad peccandum est parata si requiratur. Infra de silencio, ij.

Mulier naturaliter ad se attrahit affectum viri. Supra de concupiscencia, j.

Mulier temptat virum. Infra de temptatione, v.

Mulier aliquando feruens est ad¹ bonum. Supra de martirio.

DXXXII.

16 Mulier infidelis est marito suo morienti.

We rede how a womman, wheñ hur husband lay in dead thrawis, callid hur maydeñ & bad hur go by hur iij yerdes of hardyñ, 'to wynde my husband in.' And sho ansswerd' agayñ & sayd';
20 "Dame, ye hafe enoghe of fayr lyn clothe. Take perof iiij yerdis and wynd hym in." And sho was wroth² & said'; "May not iij yerdis of hardeñ serriff hym weñ enogh?" So pis man at lay seke happend for to here hur, and wheñ he come to hym selfe, als
24 ilt as he myght, yitt he said'; "Ya, make it shorte enogh þat it be not fylid' with clay³."

DXXXIII.

Mulieres quandoque pro parua re litigant.

We rede in 'Libro de Dono Timoris' how þer was ij womē
28 pleyd befor a iuge for a clew of threde. And þe iuge axkid ather

¹ After ad, h, erased.

² After wroth, s, erased.

³ A hand with Nota above it points to this tale.

of þaim whār-of þe bothom̄ at þe clew was wōn ōn was. And þe tane said̄ it was ōn a cole & þe toder said̄ it was ōn a lyn̄ clowte. And þān he rewardid̄ at þe clew sulde be wōn of, & sho at said̄ sothe of þe bothom̄ sulde hafe it.

4

DXXXIV.

Mulieres ¹ attente respicere non debent religiosi.

We rede in 'Vitis Patrum' how ōn a tyme a monk rān for to se maydens as þai come samen goyng be þe way. And when̄ he had sene þaim he turnyd oute of þe way. And þān ane olde wyfe s at was with þur maydyns sayd vnto þis monk; "And þou wer a parfite monke þou sulde not behalde vs, nor know þat we wer wommēn."

Mulier papa creatur. Infra de papa. 12

Mulierem demon incumbens infestat. Supra de demone, xj et xij.

Mulier nobilis eciam viro aliquando se ingerit. Infra de temptatione, vj. 16

Mulier molestia carnis est temptata. Infra de temptatione, vij.

Mulierum ornatui congaudet demon. Infra de ornatu, ij. 20

Mulier virum suum in remotis partibus pergentem debet expectare diu ante quam nubat. Infra de peregrino et supra de celacione, j.

Mulier secretum est male celans. Supra de celacione. 24

DXXXV.

Mulier mala decipit virum suum.

Petrus Alphonsis ²; how sōn̄ tyme a mān went to wede hys vynyng, and his wyfe trowid̄ þat he wold̄ hafe tarid̄ long and callid̄

¹ MS. Muliere.² MS. Alphensis.

hur luff into þe hows. So þis mañ happend to be smyteñ in þe ee
 with a twyste, so þat he mot not se, & he mott hafe no ruste þerof
 & went home. And when he knokkid' at þe dure þe wyfe was
 4 ferde, & hid hur luff in a chawmer & afterward' oppynd þe dure.
 And hur husband went in & wolde hafe gane vnto þe bed, and sho
 axkid' hyñ what he wolde do at þe bed, and he tellid' hur all as it
 had happend hyñ. And sho bad hyñ sitt dowñ & latt hur
 8 charñ þe hale ee, þat it happend nott þe same. And sho putt hur
 mowthe vnto þe hale ee to likk it, vnto hur luff was gone his way,
 at hur husband wiste nott. And þañ sho bad hur husband ryse,
 & sayd vnto hyñ; "Now I añ sekur of þis ee. And now if you
 12 like ye may go vnto your bed and riste you." And so he did.

DXXXVI.

Mulier vna aliam in maleficijs iuuat.

Petrus Alphonsis¹ tellis how som tyme þer was a mañ þat went
 oñ pylgramege, and he betuke his wyfe to kepe vnto hur moder
 16 vnto he come home. And when he was gone sho sent for hur
 doghtur lemman to sup with þaim, & þai ete & drank samen
 & made merie. And sodanlie þe gudemañ come vnto þe dure
 & callid; and sho was gretelie trublid' þer-with, & hid hur lemman
 20 in þe chawmer and þañ lete hur gudemañ com in. And he was
 very & wote, & bad þaim go make his bed. And þis olde wyfe
 bad hur doghter bryng a shete & latt hyñ se it þat he sulde
 lig in, or sho made þe bed. And sho broght a fayr shete, and
 24 þe olde wyfe toke þat one end þerof, & þe yong wyfe þe toder, and
 held it vp oñ ege als hy as þai might aforñ þe chawmer dure,
 & þus þai hid þe gude mañ at he might not se to he was gone, at
 þai had hyd, oute att þe chawmber dure. And þe gude mañ bade
 28 styll & had a mokk². And þan þis olde wyfe said vnto hur
 doghter; "Ga now & make þi husband' bedd with þis shete at
 I made myne awñ handis señ he went." And he said; "Dame,
 can ye wefe such clothe?" "Ya, soñ," sho said; "forsuth I hafe
 32 wroght mekuff suche señ I was born."

¹ MS. Alphensis² Latin, et maritus delusus remansit.

DXXXVII.

Mulier mediatrix aliam ad peccatum inducit.

Petrus Alphonsis¹ tellis how som tyme *per* was a wurshupfull
 mañ þat went oñ pylgramege, and he had a gude wyfe and a
 chaste. So *per* was a yong mañ þat luffid hur passandly, & wolde 4
 hafe giffen hur grete giftis to hafe had his luste oñ hur, and
 sho wolde not oñ no wyse. So at þe laste he felt seke for sorow at
 he mot not spede, & lay in his bed. So *per* come in ane olde wyfe
 & vysitt hyñ & askid hyñ what was þe cauce at he was seke for. 8
 And he oppynd his herte vnto hur & tolde hur all þat hyñ aylið.
 And sho said hyñ þurte not be seke her-for, sho cuthe help hyñ
 weñ enogh. And he promysid hur a gude rewarde to helpe hyñ.
 So sho had a little bykk whelpe, & sho held it fastand ij dayes. 12
 So oñ þe iij day sho made a cake of mustard & mele & gaff it,
 & it ete it. And for bytuernes of þe musterd it begañ hugelie to
 grete, & þe een þerof to ryñ. So sho went vnto þis gude wyfe
 hows, and þis whelpe folowid hur. And sho, becauce sho was ane 16
 olde wyfe, welcomyd hur sayre, & gaff hur meat & drynk. So
 at þe laste sho askid hur what þis whelpe aylið to wepe þus.
 And sho ansswerd & said; "Dere Dame! it is no mervell if
 I make sorow & wepe, for þis whelpe was my doghter, & was 20
 a full leaff maydyn, & a gude & a fayr. And becauce sho wolde
 not consent vnto a yong mañ þat luffid hur, to be his luff, þus
 sho was shapeñ to be a biche whelpe." And with þat sho lete as
 sho swownyd & wepid sore. So þis gude wyfe made mekull sorow, 24
 & said; "What moñ I do? Allas! for I am in þe same cace;
 for a yong mañ luffis me & I hafe dispysid hyñ, and I am aferd
 þat I sail oght be mysshapend." And þañ þe olde wyfe ansswerd
 & cownceld hur to consent vnto hyñ, & latt hyñ hafe his liste at 28
 sho wer not forshapyñ & made a byche whelpe. & sho prayed hur
 to go for hyñ, and so sho did & fechid hyñ vnto þis womman, &
per he had his luste & his desyre; & þis false alde when had
 a gude reward of ather partie.

32

¹ MS. Alphensis.

DXXXVIII.

Mulier difficile custoditur.

Petrus Alphonsi's¹ tellis how soñd tyme þer was a yong wed
 mañ, and þurgh conseñt of ane olde wyse mañ he closid' his wyfe
 4 in a hye chawmer þat had no dure butt one, and a wyndow,
 & evur as he come owder in or oute, he sparrið þe dure faste.
 And oñ þe night he wolde hyde þe keyis at his bed head. And
 þus he did a long tyme. So oñ a tyme wheñ hur husband' was
 8 away, sho lukid' furth at þe wyndow, and sho was war of a fressh
 yong mañ, & onone sho wex iolious oñ hym. And to þe entent at
 sho mott gett oute vnto hym, iij nyghtis or iiij, by & by sho made
 hur husband' dronkeñ. And oñ a nyght privalie wheñ he was oñ
 12 slepe, sho stale þe keyis fro his head & oppynd þe duryis. And
 privalie sho went vnto þis yong mañ. So hur husband' wakynd' &
 myssid' hur, & compasid' þat with-owteñ a cauce sho wolde not hafe
 desyrid' [*hym*] to drynk so faste oñ evyns as sho did, & said' no þing
 16 bod lay still & slepte. So wheñ sho had had hur luste, sho come in
 agayñ, and he lete as he myssid' hur noght. So oñ a night afterward,
 he fenyd' hym selfe dronkeñ, and þe same night sho rase vp as sho
 did afor, and went vnto hur luff. And onone as sho was gone, he
 20 rase privalie & folowid' hur & come vnto þe dure & sparrið it faste,
 & went vp agayñ & stude in þe wyndow wachand'. And at þe
 laste he was war of hur command in hur sark. And sho knokkid',
 & he axkid who was þer? And sho besoght hym forgyff hur
 24 at sho went furth, & to latt hur com in. And he said' sho suld' not
 com in, bod sho sulde stand' still þer & he suld' shew hur vnto hur
 fadur & hur moder in þe aray at sho was in. And þe vse was þat
 þai þat wer foñ þer-oute at mydnyght, wachemeñ sulde take þaim
 28 & oñ þe morñ sett þaim oñ þe pyllorie, þat all meñ myght wonder
 oñ þaim. And wheñ sho saw þat oñ na wyse he wolde lat hur in,
 sho said' sho sulde lepe into a draw-well at was bod a litle fro þe
 dure, & drowñ hur selfe, rather or sho war takyñ & shamyd'.
 32 And wheñ sho saw for all þis at he wold' not lat hur in, sho take

¹ MS. Alphensis.

vp̄ a grete stone & keste in-to þe draw weſt, and bad fare-wele for
 evurmoꝛ. And when̄ he herd̄ it fall in-to þe weſt, he went it had
 bene sho had loppyn̄ in-to þe weſt, and he was ſomwhat aſtonyd̄,
 and he oppyn̄ þe dure faſte, & rañ vnto þe weſt at luke if he mott 4
 gett hur oute. And sho had hid hur be þe waſt & ſaw þe dure
 was oppyn̄, & whippid̄ in & lokkid̄ þe dure faſte, & gatt hur vp̄
 in-to þe wyndow. And when̄ he hard̄ sho was getteñ in, he ſaid̄;
 “O, þou fals wommañ, and full of þe devuls craſte! Lat me com̄ 8
 in!” And sho ſaid̄, nay, he ſulde nott. And þer sho held̄ hym̄
 oute vnto wache-meñ come & tuke hym̄, & had hym̄ vnto priſon̄.
 And on̄ þe morñ sho went vnto hur ſadur & hur modir, and told̄
 þaim how þat he went oute on̄ þe nyght to his ſtrompettis & for- 12
 ſuke hur, & þer þai come vnto þe priſon̄ aſt ſamen & made playnt
 on̄ hym̄. And þer in his ſarke & his breke he was ſett on̄ þe
 pellorye, at aſt folk wonderd̄ on̄ hym̄, & þus maliciouslie sho put
 hur blame opoñ hym̄. 16

DXXXIX.

*Mulieris malicia quandoque in caput suum
 redundat.*

We rede in ‘Cronicles,’ when̄ kyng Albyoñ was at Veron̄
 at a grete feſte, he commanddid̄ his butler to ſeche hym̄ a copp 20
 þat he had made of þe heade of þe fuſt huſband̄ of Rosamond̄, at
 was his wyfe, whame he had ſlayñ in bateſt; & he garte fytt
 it full of wyne & dranke þerof, & gaff Rosamond̄ his wyfe & made
 hur to drynk þerof. And he bad hur drynk with hur fuſt 24
 huſband̄, and sho conſeyvid̄ what he ment & was paſſand̄ wrothe
 with hym̄. So þer was in þe cowrte a duke þat held̄¹ a chawmerer
 of þe whene, & sho had knowlege þerof. And on̄ a tyme when̄ þe
 kyng was fro home, opoñ a nyght sho went into þis chawmerer 28
 bed, & ſent privalie vnto þis duke a meſſage as it had com̄eñ
 from̄ hur chawmerer, & bad hym̄ com̄ & lye with hur; and
 þer þis duke lay bye hur. And when̄ he had done sho ſaid̄ vnto

¹ MS. *repeats*, þat held̄.

hym; "Knowis þou what I am?" and he said; "Ya, þou erte þe
 chawmerer, my lemmā." And sho said; "Nay, I am Rosamond;
 att þou has done þis dede with; & chese þe oon of ij. For
 4 owther þou sañ sla kyng Albyon at slew my furst husband &
 garte me drynk of his head; or els I sañ tell hym what þou hase
 done, & make hym to sla þe. And perfor venge me of hym
 þat made my husband head in a copp, or els þou sañ dye perfor."
 8 And he said; nay, he wold not do it hym selfe, bod he promysid
 hur att he sulde gett a noder þat sulde do it. And sho gart
 hide þe kyng's armor & his bateñ-ax at stude at his bed-head,
 & his swerd at hang sho gart bynd it, so at it mott not com oute
 12 of þe shetlie. And when þe kyng was in his bed & of slepe,
 þis manwheller come in, & þe kyng gat his swerd & wold hafe
 drawen oute, & it wold not; & so he was slayd. And þa
 he tuke Rosamond, & all þe knyng's tresur & fled vnto þe Cetie of
 16 Raven¹; & þer he wedd hur. And hur happend þer on a tyme to
 se a fayr yong mañ, & sho wex amoroſ of hym, and þoght þat sho
 wolde hafe hym to hur husband. And sho gaff hym þat had wed
 hur poyseñ to drynk, and kyllid hym. And when he felid þat it
 20 was venom, he garte hur drynke of þe reuercion. And sho wolde
 nott, & he tuke oute hys swerd & bad hur drynk it, or he sulde
 kyñ hur. And so sho drank it, & þer þai wer both dead.

DXL.

Mulier vbique ab omnibus est fugienda.

24 We rede in 'Vitis Patrum' how þe abbot Semestras had certā
 disciples þat on a tyme said vnto hym; "Sur, [go] we into
 þe werld a while, & latt vs dwell þer." And he ansswerd agayñ
 & sayd; "Go we þa whare no wommañ is." And þai ansswerd
 28 hym agayñ & said; "Whar is þat place þat a wommañ is not in,
 bod if þat it be in wyldernes?" And þa þe abbott ansswerd
 agayñ & said; "Therfor I pray þe, lat vs abide in wyldernes."

Mulieris memoria in corde viri esse non debet. Supra
 32 *de memoria, ij.*

¹ Lat. MSS. Ravenna.

Mulier luxuriosa in proprium filium impetit. *Supra*
Andree, ij.

Mulieris specie diabolus sanctos temptat. *Supra*
Andree, iij. 4

DXLI.

Mulieris nobilis virtus quandoque apparet in morte.

Iustinus tellis of ane pat hight Olimpias, and when she saw
armyd men come and wold have slayd hur, sho went & cled hur in
gay clothynge, & tuke ij maydens with hur and went to mete paim. 8
And when pai saw hur in pat aray, pai wer astonyd at sho did so
& pai went agayn vnto per maisters [*& told*] how pai fand hur not
ferd nor fleand fro dead, nor at sho was not ferd for swerd nor
wownd, nor wepid wommanlyke, bod resayvid armyd men mekelie 12
with ioy & murth, and obeyid hur to vndergo dead. And pus sho
was delyverd.

DXLII.

Mulier et viuens et moriens honestatem debet
servare. 16

Iustinus tellis of his same womman, how on a tyme¹ sho was
stryken with a swerd & felt down & dyed, & yit with hur clothis
& hur hare sho coverd hur theis, so pat none vnwurshup of hur
bodie sulde be sene. Also we rede of the whene of Narvan², 20
pat hight Isabell, & was doghter vnto Saynt Lowyce pat was kyng
of Fraunce, pat if all sho was yong and passand fayr, neuer-pe-les
sho wolde neuer lyg with Kyng Theobald, at was a fayr yong maid
at had wed hur, bod in hur sark, nor lat hynd lig with hur bod in 24
his sark & his breke. Nor per was neuer none of hur maydens,
nowder privalie nor apert, pat nowder in bath nor in wasshyng
saw als mekull as hur ancle bare. And when sho dyed, sho
commandid hur maydens pat pai sulde wapp all hur bodye & hur 28

¹ MS. tyme when.

² Harleian MS. de regina Navarre.

membres in a long webb & sew it, at when becauce of sethyng hur membrus burde be cutt, þe clothe sulde be cutt, at þai patt cutt hur sulde not se none partie of hur body bare.

- 4 *Mulier sine assensu viri non debet dare magna. Infra de vxore.*

Mundi debent esse qui contractant sancta vasa et vestes. Supra de corporali.

- 8 *Mundi pericula sunt evitanda. Infra de risu et de periculis.*

Mundo possunt adaptari que supra dicuntur de contemptu mundi, de diuicijs et morte.

DXLIII.

- 12 *Munera parua ab amicis data sunt non spernenda.*

Senec tellis how pat when þe disciples of Socrates come and broght hynd many giftis, he had a pure scolar pat hight Escharmes, pat come & offerd hynd selfe vnto hynd and said; "Sur, I giff you
16 þe beste þing pat I hafe, þat is myne awnd bodye." & he said pat oper þat gaff hynd smafl giftis helde þer beste giftis behynde, & so wolde not he doo, bod he prayed his mayster to take þat pure gifte, & so labur it with all his diligens, att it mott be better & fayrer
20 for his sake. And his maister ansswerd hynd agaynd & sayd; "I have tane a grete gyfte of þe bod if þou þinke þi selfe little, and giff þi selfe besylie for þine awn profett to do all thyng at I command the."

- 24 *Munera magna non debet dare vxor sine licencia viri. Infra de vxore.*

DXLIV.

Munera accipere non debet princeps vel prelatus.

Valerius tellis of one Marchus Thurius, pat was þe nobyllest
28 cowncelor within Rome. & on a tyme a grete man come vnto

hym̄ & fand' hym̄ syttand' at his supper be þi fyre, & all his meat
 on a tre-dubler. And he offerd' vnto hym̄ & wold' hafe gyffed'
 a grete porcion of syluer vessell, & bad hym̄ were þaim for his
 sake. & he forsuke þaim & wolde not take þaim. And he was 4
 wrothe *perwith* & said; "Ye sail nevir tell þat Marchus Thurius
 had lere be lorde of riches þaṇ for to be maid' riche of wisdom̄.
 For vmthynk you þat ye neuer saw me ourcommen̄ in batell, nor
 yit be corrupte *with* money." 8

Murmurare non debet pauper cui datur elemosina.
Infra de paupertate.

DXLV.

Mures eciam homines aliquando inuadunt.

We rede in 'Cronicles' þat in þe tyme of þe iij Henrie þe 12
 Emperour, how *per* was a riche maṇ on a day satt at his meate.
 And sodanlie he was vmlappid' *with* a grete flok of myce, and
 sodanly þai leste all¹ at was in þe howse, & pursewid' vppon hym̄.
 & men̄ tuke hym̄ and had' hym̄ vnto a ship on þe watir at he mot 16
 so esskape þe myce, & voyde þaim fro hym̄. And þai lepid' after
 hym̄ in-to þe watyr, & come to þe shupp' & gnew it þurgh. & so
 he mott on no wyse kepe hym̄ fro þaim, vnto so muche att he was
 had to land' agayn; & *per* þe myce fell on hym̄ & kyllid' hym̄, & 20
 ete hym̄ vp euere morseṇ vnto þe bare bonys.

DXLVI.

Musce infestant multos.

We rede ex 'Legenda Lombardica'² how at *per* happend' on
 a tyme a grete multitude of fleis in ane abbay þat Saynt Barnard²⁴
 made, vnto so mekul' at þai did' mekul' noysans vnto all men̄ þat
 dwellyd' þerin. And when̄ þai come & tolde hym̄, he said' þat he
 sulde curs þaim, & on þe morw̄ þai wer fow̄ dead, ilk one.

*Mutacio frequens iudicium*³ *non est populo utilis.* 28

Supra de ballivo, ij.

¹ MS. *repeats*, all.

² MS. *ex legibus Lombardorum.*

³ MS. *iu deū.* Harl. MS. *iudicium.*

DXLVII.

Natalis Domini, primo.

The birth of our Lord is prevyð be many meracleys, ffor
 Innocencius þe iij telles how at Rome þer was contynuali pease
 4 xij yere to-gedur, and þerfor þe Romans byggid a fayre temple, &
 sett þerin þe ymage of Romulus, & garte call it *Templum Pacis*.
 And þai askyð Appollo how long it sulde laste, & he said vnto
 a wommañ þat was a clene maydeñ bare a childe. And wheñ þai
 8 hard þat, þai said it sulde laste evur, & wrate abowne þe dure
 in golden letters; '*Templum Domini*¹ in *eternum* manet.' And
 wheñ our Ladye bare hur childe, vppoñ þat same nyght it fell
 dowñ vnto þe hard' erth, and þer is now *Ecclesia Sancte Marie*
 12 *Noue*².

DXLVIII.

Natalis Domini probatur dupliciter, ijº.

Ex '*Legenda Lombardica*³' we rede how þat vppoñ þat day
 þe ymage of Romulus and all oþer ydolfis in Rome fell dowñ
 16 & brak. And Saynt Ieroñ tellis also how þer come a tokyñ
 in Egipte for all þer idolfis fellis wheñ our Ladye bare hur chylde.
 And her-for þe prestis of þe temple garte make ane ymage of
 a maydyñ with a barñ in hur arñ, and sett it in a privay place in
 20 þer temple, & vnto þat þai did wurshup.

DXLIX.

Natalis Domini probatur multipliciter, iijº.

We rede ex '*Legenda Lombardica*' how þat same nyght þe
 derknes of þe nyght and clerenes of þe day war turnyð evuñ
 24 contrarie.

¹ Lat. MSS. *Templum Pacis*.

² MS. *Sancte Marie de nouo*.

³ MS. *Legibus Lombardorum*.

DL.

Natalis probatur, iiij^{to}.

Orosius and Innosins¹ tellis how þat a well in Rome þat same nyght was turned in-to oyle & ran in-to Tyber, and all þe day after spran habundandlye; for Sibilla had prophecyed & said þat 4 our Savyor sulde not be born or a well of oyle sprang oute of þe erthe.

DLI.

Natalis Domini probatur, v^{to}.

Crysostimus tellis þat vppon þe nyght of þe natiuitie, vnto 8 þe kynges þat war prayand on a hyll, a fayr star appeared² vnto þaim. & it had in it a fayre childe, and vppon his shulder a fayr cros shynnyng, whilk childe spak vnto þe kyngis and bad þaim go in-to Iudea & seke hym, & þer þai sulde fynd hym born. 12

DLII.

Natalis Domini probatur, vij^{to}.

We rede in '*Legenda Lombardica*' how þat vppon þat day þer apperid in þe este iij sonnys³, and somewhat befor þat tyme after þe dead of Iulius Cesar. 16

DLIII.

Natalis Domini probatur, vij^{mo}.

Innocencius þe iij, pope, tellis how þat Ottouianus þe Emperour, þat all þe werld was subgett vnto, and be his reson he plesid so vnto þe senaturs of Rome, þat þai wolde hafe wurshuppid hym 20 as Godd. And he callid Sybilla þe propheticke vnto hym, & axkyd hur if evur þer sulde be any born þat sulde be gretter þan he was.

¹ Harl. MS. *Innocens* iij.

² MS. *appeyed*.

³ Harl. MS. *qui paulatim in vnum corpus solare redacti sunt.* Eusebius in *Cronicis*, et *Magister* in *Historia*

Scolastica dicunt quod non ipso die apparuerint tres soles, sed autem per aliquod tempus, scilicet post mortem Julij Cesaris.

So it happend on þe yole-day, and þis Sybyll was in þe Emperour
 chawmer. And evyn aboute mydday þer apperid' aboute þe son̄ a
 golden̄ cercle, and in myddeste of þe cercle was þer standand'
 4 a fayr maydyn and a chylde in hur armys. And sho shewid' þis
 vnto þe Emperour, and þe Emperour had grete mervail here-of, &
 said' þat he hard' a voyce þat spak, saying, "Hec est ara celi."
 And Sybyll said' þat childe sulde be mare þan̄ he was, and þerfor
 8 sho bad hyṁ wurshup̄ hyṁ. And þat chawmer is consecrate
 a kurk in honor of our Ladie, & is callid' to þis day *Sancta Maria*
*de Ara Celi*¹. And fro thens furth þe Emperour wurshuppid'
 þis childe & wolde wurshup̄ none oþer goddis. And vnto þis
 12 sentans accordis Timotheus, historiagraphus, and Orosius for þe
 moste partie.

DLIV.

Natalis probatur, viij^{uo}.

We rede ex '*Legenda Lombardica*' how þat þe oxe & þe ass,
 16 knowyng mervolosly Almighty God layd' in a cryb besof̄ þaim,
 þai felt down̄ on þer kneis and wurshuppid Hyṁ. And Saynt
 Ierom̄ tellis þat vpon̄ þat nyght all þat euer laburd' in vicio
 sodomitico was slayn̄, so þat not in þe kynd' þat Almyȝty God had
 20 taken̄ fro thens furth þer sulde be fon̄ so mekull̄ vclennes.
 For als Saynt Austyn̄ sayd'; "videns Deus viciū contra naturam
 in natura humana fieri, fere desijt incarnari."

DLV.

Negacionem dei inducit frequenter malum consilium
 24 *et inopia siue paupertas.*

Cesarius tellis how þat in þe dioces of Leodenensis², besyde
 Florens, þer was som tym̄ a yong knyght & noble in tornamentis,
 & giffeṁ vnto vanytis of þis werld', vnto so mekull̄ þat þer aboute
 28 he consumyd' all his gudis, so þat he felt evyn̄ in despayr. Vnto
 so mekull̄ þat on̄ a nyght he garte a mañ of his lede hyṁ in-to a
 wude, & þer þai raysid' the devull̄ as þai was wunt to do, & made

¹ MS. Cela.² Harl. MS. Leodiensis.

hym to speke with paim. And per he bad þe knyght make no
 charge of his povertie, & he askid' hym if he wold' hafe riches
 agayn, & ioy, as he was wunt to hafe. And þe knyght said,
 ya, he wolde, and it mot be done be God' Almyghtie. And þan 4
 hys man sayd vnto þe fende; "Here hafe I broght you a noble
 man, my maister, at ye may restore hym vnto þe degre at he was
 in afore tyme." And þe fende saide, hym burde furst forsake
 Almyghti God & make homage vnto hym. And þis knyght, þus 8
 all it war tremland' & makand' sorow, neuer-pe-les, in hope of
 requoveryng agayn of þat at he had loste, purgh cownceill of
 þis man he did itt. And þan þe fend said' hym burd nede forsake
 Goddis moder. And þe knyght ansswerd' agayn & said, þat wolde 12
 he neuer doo. And þus he partid' away fro paim, and went agayn
 vnto þe town. And per was a kurk in his way, and he went
 in and sett hym down on his kneis befor' ane ymage of owr Ladye,
 & wepid' & made grete sorow, at all þe kurk rang with. So evyn 16
 þe same howr, a knyght þat had boght all his lifelod befor', happend
 com by þe kurk away, & hard' grete noyse & went in, & when
 he fand þe knyght, þat he kend well enogh, cryand & makand' his
 prayer so devoutly, he had grete mervell, & drew hym be-hynd' a 20
 pyler & stude still, & pogght he wolde wit what all þis bement.
 And, at bathe pies knyghtis hard', our Ladie spak vnto hur Son &
 said; "O, þou swete Son! Hafe mercie of þis man!" And
 þe childe at satt on hur kne wolde not speke agayn vnto his 24
 moder, bod turnyd' his head' awayward' fro hur. And sho prayed'
 hym agayn, & sayd' þat þe man was dessayvid', and with þat
 he turnyd' his bak opon hur and said; "This man hase denyed'
 me, what shulde I do vnto hym?" And þan þe ymage of owr 28
 Lade rase vp & sett hur Son apou þe altar, and felt down on hur
 kneis at His fete and said; "I pray þe, swete Son, þat for my
 sake þou forgyff hym his syn." And onone þe child' listyd' vp His
 moder and said vnto hur; "Moder, yit I neuer denyed' þe thyng 32
 att þou axkid' me. And now, beholde, for þi sake I forgyff hym."
 And þan þis knyght was fayn, & rase & went his ways furth of þe
 kurk, and was passyng sadd' & hevy for hys syn, & glad þat it was
 forgyffen hym. And þe toder knyght folowid' hym privalie, & 36

ouertuke hym̄ & axkid hym̄ whi his eeñ war so wate & so bownyd̄. And he ansswerd̄ agayn̄ & said̄ þe wynd garte itt. And he said̄ agayn̄; “Sur, I knaw þe cauce of your truspas weñ enogh. And
 4 Sur,” he said̄, “I hafe a doghter & no mo childer, and if ye wult wed hur I sañ giff you all̄ your lyfelod̄ agayn̄, & you ij I sañ make heyris of all̄ my riches.” And he thankid̄ hym̄ & wed hur, & was afterwerd̄ a gude mañ & a riche.

8 *Negant eciam deum religiosi. Supra de misericordia.*

Negacionem dei inducit amor carnalis. Supra de amore.

12 *Negacionem dei inducit ambicio dignitatis. Supra de Maria, vj¹.*

Neganda non est pauperi elemosina. Infra de paupere, ij².

16 *Negligencia hominis impedit ne ei ab aliquo subueniatur. Supra de cogitatione.*

Negligencia executorum nocet testatori. Supra de executore, j.

20 *Negligencia vtencium aliqua re perditur aliquando ipsa res. Supra de legato.*

Negligencia dicendi horas. Supra de Augustino, ij.

DLVI.

Negociatores sine fraude debent emere et vendere.

24 Tullius tellis how on̄ a tyme it was disputid̄ betwix Diogenes & Stocius³, þat was his disciple. And Diogenes sayd̄; “All̄ þe vices of a thyng þat is selde aw not to be expowndid̄ to hym̄ þat byes it, bod ewhils it is constitutt be þe law; ewhils neuer-þe-les oper

¹ So Lat. MSS., Eng. MS. *has*, de iniuria, iij.

² MS. iij.

³ Arund. MS. *inter* Diogenem,

Babilonium stoicum, et discipulum eius, Antipatrem. Harl. MS. *inter* Diogenem, Babilonium storeum, etc.

thynges er done withouten gyle." And his scoler ansswerd hynd
 agaynd & sayd, þat when þe byer trowes att þe thyng be gude, &
 puttis truste in hynd þat sellis it, þe sellar aw to tell þe byer & per
 be any fawte þerin. Than Diogenes sayd; "It is one to be styll 4
 & anoder to laynd, and þe tane is not profitable to þe to here, nor it
 is not nedefull to me to say." And þa his scoler sayd; "And
 it be dampned at Athenys at a mañ sañ not tell þe way vnto hynd
 þat travels, mekull moð dampnable it is wittandlie to suffer a mañ 8
 fall in-to error." Than Diogenes sayd; "He hase not garte þe
 bye þat stirris þe not to bye; and þou byes þat þing at plesis
 þe, and he praysis þat þing þat is his awnd. And whar þe dome is
 in þe byer, þer is no begyle in þe seller. And þerfor¹ a² seller 12
 aght to laynd nothyng vnto þe byer³, neuer-þe-les hynd thar not
 tell hynd bod if he wyll, for what-sonð-evur langis to hynd þat byes
 it, longes to hynd þat sellis, to witt how þat he sañ sell."

Nequicia mulieris comparatur serpenti. Infra de 16
serpente.

DLVII.

Nequicia Herodis.

We rede in 'Chronicles' how þat Herode, when he hard tell þat
 þe Lewis abade with grete myrth agaynd he sulde dye, he garte 20
 gadur samen all þe noble yong meñ of Iudee, & garte spar þaim in
 a prison, & commandid vnto Salome his wyfe þat als tyte as
 he war deade, þat sho sulde sla þaim ilkone, at on þat maner
 of wyse all Iudee sulde make sorow when he was dead as wele as 24
 þai dyd in his lyfe. And so was done.

Nero. Supra de crudelitate, et infra de prodigalitate
et Simone.

DLVIII.

Nicholai confessoris.

28

We rede in his 'Meracles,' how sonð tyme þer was a Iew þat
 hard tell of þe meracles of Saynt Nicholas, and he garte make ane

¹ MS. *repeats*, and þerfor.² MS. &³ MS. *seller*.

ymage of hynd, & sett hynd to kepe all his gudis. And when
 þe Iew on a tyme was fro hame, thevus come & stole away his
 gudis, & when he come and fand þai wer away, he began to reprove
 4 þis ymage, and bett itt sore. And Saynt Nicholas apperid vnto
 þis thevis, & shewid þaim how his body was betyn for þat gude
 att þai had stollen, and thretid þaim at þai sulde be hanged bod if
 þai had þis gude agayn & restorid it, & teld þaim at he was Saynt
 8 Nicholas, in whose kepyng þis Iew had putt all his gudis. And
 þis thevis wer fferd, and broght all þis gudis agayn, and tolde þe
 Iew þis meracle. And he was turnyd & þai, bothe, and become
 gude men; & þe Iew was cristend.

DLIX.

12

Nicholaus scolarem suscitauit.

We rede in his 'Meracles' how þer was a gude man þat vsid
 yerelie, because of a son þat he had þat was a scolar, apou Saynt
 Nicholas day for to make a grete feste, & dele grete almos in
 16 wurshup of Saynt Nicholas. So þe deuill had a dispite þeratt, &
 come to þe dure in a pure mans liknes, & axkid almos vpon
 þe Saynt Nicholas day. And þe gude man sent hynd almos with
 þis scolar, and þer þe deuill strangeld þe childe & kyllid hynd.
 20 And when þe fader come vnto þe dure and fand his son dead, he
 made mekill sorow & had vp þe dead childe in-to a chambur, and
 sett hynd down on his kneis & made his complaynt vnto Saynt
 Nicholas, & said; "Loo! Saynt Nicholas! behold, is þis your
 24 reward of þe wurshup þat I haue þis many day done vnto you?"
 And as he was þus complemand þe childe oppynd his ene & rase
 vp & was olyse agayn.

DLX.

Nicholaus iuuenem de captiuitate patri restituit.

28 We rede in his 'Meracles' how þat a man purgh þe merettis of
 Saynt Nicholas had a childe, whilk þat when he was a yong man

was taken in þe were with þe Aragans¹, & depute into serves with þe kyng. So it happend vppon Saynt Nicholas day þis yong man broght þe kyng wyne in a copp of golde, and as he held it befor þe kyng he remembred hym þat it was Saynt Nicholas 4 day, & how his fadur as þat day was wunte to make a grete feste. And sodanly he gaff a grete sigh, and þe kyng wold algattis wete þe cauce at he sighed for, and he told hym evure dele. And þis vncrestend kyng thrett hym & said; "What at evur þi Nicholas 8 duse, þou shalt dwell here with vs." And with þat sodanlie þe come a grete wynd, & smate down þe howse and listid vp þe childe with þe copp in his hand & þe wyne in it, & sett hym evyn at his fadur dure. And he went in & fand his fadur & all his 12 frendis at dyner, & þe he teld þaim all how it happend. And þai war passand fayn & thankid God & Saynt Nicholas.

Nicholaus indeuotos sibi verberat. Supra de deuocione, ij. 16

Nicholaus deuotos sibi remunerat. Supra de deuocione, j.

DLXI.

Nigromancie² ars est valde periculosa.

Cesarius tellis how som tyme þe was a knyght at wold not trow 20 at þe was any fendis. So on a tyme he come vnto one þat was callid Philip, þat was practyse in nygromancye, and prayed hym to latt hym se som fendis. And he re[*cu*]sid & said he durst nott; & yit he laburd hym beselie. So on a day, aboute none, þis 24 Philip garte þis knyght put his swerd abowte hym, and at a gateshatyff, with a³ swerd he made a cercle aboute þis knyght, and bad hym kepe hym wele within þis cercle, ffor and any membre of hym come withoute itt, he mond lose itt vnto tyme þat he come 28 agayn vnto hym. And he bad hym, & he saw any bodie, nowder

¹ Lat. MSS. ab Agarenis.² MS. Nigromancia.³ After a, w, erased.

giff þaim right not, nor take right not of þaim, and he tolde hynd
 þat þai wolde bothe tempe hynd & flay hynd; bcd & he wolde do so
 he bad hynd, he sayd, þer shuld nothyng noy hynd. And when he
 4 was gone & þe knyght was be his one in þe cercle, belyfe þer come
 as it had bene grete fludis, & a nowder tyme as it had bene
 gruntyng of swyne, and now blastis of wynd. And now hynd
 þoght he saw a mañ als hye as treis, and when he come nere
 8 þe cercle he axkid þis knyght what he wold; & bad hynd aske & he
 suld tell hynd. So he lukid opoñ hynd & hynd thoght he was
 a grete mañ & a blakk, & of grete difformytie, so þat he durste not
 verelie behald hynd. So att þe laste þis knyght spað & said vnto
 12 hynd; "I hafe desyrid gretelie to se þe." And he axkid hynd,
 whareto. And þe knyght said, for he had hard tell mekuñ itt
 of hynd. And þe fend ansswerd hynd agaynd & said; "Men demys
 me ofthis withowten cauce, and I do no mañ skathe bod if
 16 he gar me. And Philip þi maister is my frend, & I do all þat
 plesis hynd, for I grevid hynd nevur yitt, vnto so mekuñ when he
 callid me & bad me now com vnto þe, I come." And þe knyght
 askid hynd whar he was when he callid hynd. And he said he was
 20 als far beyonde þe se as þe se was fro then; "& þerfor," he said,
 "it is right at þou reward me for my labur." And þe knyght
 axkyd hym what he wold hafe, and he said owder his gownd or his
 gyrdyl, or a shepe of his flokk; & þa he askid a heñ, & att þe
 24 laste a cokk. And þe knyght said hynd evur nay, and wold giff
 hynd none of pies. So þe knyght axkid hynd where he had so
 muche connyng as he had, and he ansswerd agaynd & said at þer
 was none itt done in all þis werld bod he knew itt. "And to
 28 so mekuñ," he said, "þou in such a townd & in suche a howse loste
 þi maydenhede, and swylk synnys & swilk hase þou done." And
 þis knyght cuthe not agaynd-say itt. And þa he devult put furth
 his hand as he wold hafe taken hynd, and þe knyght was ferd
 32 & fell bakward in þe cercle, & cryed as he had bene wude. And
 als sone as þis Philip harde hynd, he come and made all þis
 fantasies to vanyssh away. And evur after, fro þat how forward,
 he was pale & itt hewid, & trowid alway at þer war fendis. And
 36 afterward he amendid his life & become a gude mañ.

DLXII.

Nigromantici discipulus a demone rapitur et
deportatur.

Cesarius tellis how at þe cetie of Tholett *per* was ane þat held
a skule of nygromancy, and his scolers oñ a tyme desyrid *per* 4
maister þat he wolde prufe þat befor þaim þat he taght þaim.
And *per* maister, þus all he wer il-wyllid *per*to, oñ a tyme led þaim
into þe feld, and with a swerd he made a cercle aboute þaim, & he
bad þaim if þai saw any thyng nowder gif it nor take *per*-off, bod 8
at þai sulde holde þaim iustelie within þe cercle. And þa he
went a littyl fro þaim, & began to say his enchawntmentis.
& belyfe fendis þat war callid come, soñ in liknes of a mañ, soñ
of a wommañ, & soñ makand mynstrale, & soñ dawnsand. And 12
emang þaim *per* was ane like a fayr wommañ, fayrer þa all
þe toder was, and sho profurd a golde ryng vnto ane of þe scolers
ofte sythes, & lang he forsuke it, & at þe laste he tuke it, and
onone sho clekid hyñ oute of þe cercle & þe ryng, bothe, & onone 16
sho was away with hyñ. And his felos began to cry, & *per*
maister come onone, & þai told hyñ. And onone he callid vp þe
maister-fend, and tolde hyñ of þe wrong at was done vnto his
scolar, and desyryd to haffe hyñ agayñ. And þis fend callid all 20
þe toder fendis vnto a cowncell, and reprovid hyñ þat did þe dede.
And he excusid hyñ & sayd he dyd no wrong, becauce þe scoler
was inobedyent vnto his maister. Neuer þe-les a sentans was
gyffed at he sulde be delyverd agayñ vnto his maister, for he was 24
a behufable scolar vnto his maister, and þus he was restoryd
agayñ vnto his maister. And fro þat day forward his felows
poght att his face was lene & pale, evyñ as he had bene taken oute
of his grafe. & he told his felows what he saw at hest yatis, 28
& told þaim it was a cursid scule at þai wer at, & desyrid þaim to
lese itt. And he went and made hyñ a monk of Ceustus ordur,
and afterward was a hali liffer.

Nigromanticam scienciam adipiscens dampnatur. 31

Infra de sciencia, iij.

DLXIII.

Nomen Christi semper est in corde habendum.

We rede in 'Legenda Beati Ignacij,' pat when he was in dyvers grete turmentis, he wold' neuer sease of calling of þe name of
 4 Cryste, & þe turmenturs axkid' hynd whi he rehersyd þat name so ofte. And he ansswerd' agaynd & sayd'; "I hafe þat name wretten in my herte, & þerfor I may not sese fro calling þer-vppon." And when he was dead, þai take his harte oute of his body, & cut
 8 it sonder be þe myddeste. And þai fand all his herte written within with þies namys, *Iesus Christus*, & all of letters of golde. And herefor many oon trusted in hynd & was cristend'.

Nomen acquirunt aliqui eciam per aliqua mala opera.

12 *Supra de memoria, i.*

DLXIV.

Nouicius debet semper in deuocione proficere et non tepescere.

We rede in 'Vitis Patrum' how þer was one pat wolde entir
 16 into religioun, and he lete his moder hafe knowlege of his purpos. And sho counceild' hynd nay; & he wold' not lese his purpos for hur, bod sayd' þat he wolde go safe his sawle. And when he was entred into þe religioun & governyd' hynd wele, & was fervent
 20 in þe begynnyng, fro he had contynued awhile he began to wax slaw, & yrked' with þe strate[nes] of his religioun. So on a tyme hynd happend to fall seke & lay in a trans. So hynd poght þat he was broght vnto his dome, & þer hynd thoght he fand his moder
 24 þat was dead. And when sho saw hynd sho sayd vnto hynd; "Son, how is it with the? Come þou hedur to be demyd with vs? Whar is it now at þou said' vnto me, 'I will go safe my sawle?'" And at þis wurde he was confusid', & wuste nevr what he suld'
 28 say vnto hur agaynd. And with þat he wakend' of his trans, & amendid' of his sekenes, and vmthoght hynd þat for he wex somwhatt yrke in his religioun he was in way of dampnacion, & he

turnyd hym vnto þe fervor & þe luff þat he had vnto his religiō
at his furste entre, and said vnto hym selfe; "I þat myght not
abyde & suffer þe blame & chalange of my moder, how may
I abyde þe blame of Almyghtie God & all his aungels & all þe 4
sayntis off hevyn?"

Nouicius confirmatur in religione ex consideracione
penarum inferni. *Supra de conuersione*¹.

Nouicius confirmatur in religione ex certitudine s
mortis. *Supra de conuersione.*

Nouicij dissoluti debent corripi. *Supra de correccione,*
iij.

Nouicij orationibus iuuantur ad perseuerandum.¹²
Infra de oracione.

Nouicio possunt adaptari multa que dicuntur *supra*
de contemptu mundi, conuersione¹, monacho, et
infra de religione et obediencia. 16

DLXV.

Nupcie secunde non sunt appetende.

Ieronimus tellis how on a tyme þer was a yong wedow þat
hight Ann, and when hur husband was dead sho thought sho wolde
not² be wedd with a noder man. Hur frendis come & cownceld hur 20
yis, & said vnto hur; "Thow erte yit bod of a myddilf age,
& a fayr womman & a listie, take þe a noder husband." And sho
said; "Nay, þat wilf I not doo; ffor & I hafe als gude a husband
as I had befor, I wilf euer be ferd þat I sal lose hym, & if he be 24
yif, me wyll gretelie repent þat I had ane ift after a gude."

DLXVI.

Obediencia debet esse parata.

We rede in 'Vitis Patrum' of a monk þat was a writer, þat
hight Marchus, & as he was writand & in makyng of ane O, 28

¹ MS. conuersione.² Added above the line.

his abbott callid, & he leste it half vnmade & went at his call,
becaue he wolde not breke his obedyans.

DLXVII.

Obediendum est *eciam* in impossibilibus¹ a viris
perfectis.

4 Senek² tellis how þat vnto a mañ þat shulde entre in-to
religion þe abbott declarid þe grevus laburs þerof, & how þat hym
burd doo all suche þing as was commanddid hym; & he was
8 nothyng ferd þerfor & recusid nott to com into religion, bod
promysid to be always pacient & obedient. So afterward his
maister þoght at he wold prufe hym, so be cace it happend at
þe oved of þer abbay was hate, redie to sett bread in; and his
12 maister commawndid of obedyans to go into þis ovyñ. And he left
not to do his maister commandment, bod went in boldlie with
a gude belese; & when he was in þe oved, þe hete þerof turnyd
in-to cold, so þat he felid nothyng bod as it had bene sprenced
16 ouer with dew.

DLXVIII.

Obediunt perfecti *eciam* contra spem optinendi
quod precipitur.

Seruius³ tellis how on a tyme þe same abbott þoght þat he wold
20 prufe a novace, & he tuke a dry stowre þat he vsid to bere in his
hand & smate it into þe erth, & bad a novice þat he sulde watir it
evurilk day vnto þat it waxid grene & bare liffis agayñ kynde.
And he did as he commandid hym, and evur-ilk day bare a grete
24 pott full fro a watur ij myle thens, & watyrd þis stowr unto
he had done it a yere; and yitt he wex nott werie bod did on as
he did afor. And þus all hym thought þer come no frute on his
warke, yit hym thought he wolde not breke his obediens, bod
28 endurid in his labour all þe secund yere. And in þe iij yere when

¹ So Arund. MS., Eng. MS. in *Seuarius*.
possibilibus.

² Arund. MS. *Seuerus*. Harl. MS.

³ Lat. MSS. *Severus*.

þis watir-ber sesid̃ not of his labur, þis stow̃r at was dry florissid̃,
 & bare levis & frute. And he went vnto his abbott & told̃ hyṁ,
 & he take aḷ his monkis with hyṁ & come & saw it & sayd̃;
 “Loo! brethur, purgh̃ vertue of fullyllyng of obediens, þis dry 4
 stow̃r agayṁ kynde is now fayr florissid̃ & beris levis.”

DLXIX.

Obediens verus non attendit quid precipitur.

Cassianus tellis how oṁ a tyme þer was ane abbott þat com-
 mawndid̃ his dissiple & said̃ vnto hyṁ; “Go, ryṁ,” he said̃, “als 8
 faste as þou may, and als tyte as þou may turñ me yone grete
 stone.” And onone his dissiple a grete stone, þat many meṁ
 myght not hafe turnyd̃, now with lifte at his head̃ & now at
 his breste, with grete strenth he turnyd̃ it ouer; & he swett so þat 12
 aḷ his clothis war̃ wett thugh̃, for he supposid̃ þat nothyng was
 commandid̃ vnto hyṁ þat was impossible to doo.

DLXX.

Obediencia perfecta amorem naturalem postponit.

Cassianus tellis how som tyme þer was oṁ takeñ in-to ane 16
 abbay, & he broght with hyṁ his soṁ of viij yere olde; and
 he was disseverd̃ fro hyṁ & put in a-noder cell. So þis abbot
 poght þat he wolde [*prufe*] his obedians & his affeccioṁ, & he
 commaundid̃ hyṁ to caste his soṁ in-to a grete watir. And onone 20
 as he had commandid̃ hyṁ, he gatt his soṁ in his armys and come
 vnto þe watur-syde, and wold̃ hafe castyṁ in his awṁ barñ bod
 at þer was monkis þat wachid̃ what he wolde doo & lettid̃ hyṁ.
 And yitt for aḷ at pai cuth̃ do he keste it in, & onone pai gatt it 24
 oute and sayyd̃ itt olyfe.

DLXXI.

Obediunt quandoque creature eciam insensibiles¹.

Saynt Gregorie tellis how þat in þe cetie of Placens þe watur þat
 was ² cald̃ Padus rase vp opoṁ a grete spate and owryode aḷ þe 28

¹ MS. ininsensibiles.² MS. wald̃.

feldis þat langid vnto ane abbay. & þer was a gude, holie mañ
 þat hight Sabinus, a bisshopp, and when he saw þis he garte
 a notorie of his write a byll & caste in þe flude, and þis was
 4 þe wrytyng; "Sabinus, þe *servand* of owr Lord Iesu Criste com-
mandis vnto þe, Pado, þat our þi bankis þou pas no moʒ fro hens
 furth, nor at þou hurte nott landis þat longis vnto þe kurk." And
 his notarie did as he bad hym. And onone þe watir felt of þe
 8 kurk-land and come vnto þe bowndis at it was wunte to ryñ
 in; and nevr after vnto þis day rase it ouer þe bankis nor passid
 þe bowndis.

DLXXII.

Obediunt sanctis eciam bruta animalia.

12 Saynt Gregorie tellis how þat Florencius, þe *servand* of Almighty
 God, dwelt alone be hym selfe in a cell, & he had v or vj shepe.
 And he made his prayer vnto Almyghti God & besoght Hym at
 He wold send hym somwhatt to dwell *with* hym to *comfurth* hym.
 16 And onone as he had made his prayer, he fand at his cell-yate,
 standand, a bere, whilk þat lowtid vnto hym and fawnyd hym, &
 was nothyng wyld. And he consevyd at it was sent hym be
 Almyghti Godd, & bad it go hafe his shepe furth & kepe þaim, & at
 20 it sulde bryng þaim home at sex of þe clok at evyñ; and it did
 trewlie as he bad it. And in þe mornying he commandid it not to
 com home or ix of þe clok, and he fastid evur to it come home.
 And evur þis bere did as he bad itt, and so he tarid long fastand o
 24 days¹. And he had iiij disciples þat war wrothe *with* þis bere
 becauce it held þaim long fastand o days, & þai dwelt *with* anoder
 mañ in þe wyldernes þat hyg't Euticius. Becauce þer maister
 did no swilk takens, and privalie, þai slew þis bere. And þis
 28 holie mañ bade of his dener to evyñ, & evur lukid aftur þis bere,
 & she come nevr home. So opoñ þe morñ he went vnto þe felde
 and fand þis bere slayñ, and als sone as he saw hur² he knew wele

¹ Harl. MS. cepit ex hoc fama
 eius longe lateque crebrescere; cui
 invidentes, quatuor discipuli Euthici,
 eo quod magister eorum, Euthicius,

signa non faceret, latenter vrsus
 occidunt.

² MS. hym.

enogh who did itt, and he fell opoñ a wepyng, more for þe malice of his bredur þañ for þe dead of þe bere. And þus he said vnto hym selfe; "I trow þat in þis life at vengeance sañ be taken oñ þaim for þer males." And belyfe after it happend' as he said', ffor 4 þies iiij brethur war onone streken with a sodañ sekenes, & rotid abowñ erde at þai stynkyd' with. And heŕ-vppoñ þis holie mañ had conciens & tolde his brethur þat hym forthoght at he had sayd'. And añ þe dayis of his lyfe he had sorow perŕ, & wepud 8 & made muche murnyng, and held' hym selfe as a croweñ mañ & a vengeable homycide.

DLXXIII.

Obediencia prefertur alijs¹ virtutibus.

We rede in 'Vitis Patrum' how soñ tyme iiij brethir þat 12 was cled añ in pylchis come vnto ane abbott þat hyght Pambo, & ilkone of þaim tolde hym þe vertue of oþer, wheñ þai war away at þai spak off. So one of þaim was a grete faster, and anoder was passand' pure, and þe iij had passand mekuñ charitie, and 16 þe iiij had xij yere dwelte in obediens emang olde meñ & brak neuer his obedyens. And þañ þis abbot Pambo sayde; "I saw þat þe vertue of hym þis is moŕ þañ of añ þe toder, ffor ilkone of you þe vertue þat he hase holdys it þurgh his awñ wyñ, and he this 20 makis his wyñ his servand'. And such meñ er acordable in religion, and speciallie þai þat perseuers þerin vnto þer lyfis end'."

DLXXIV.

Obediencia debet aliquando a superiori probari.

Cesarius tellis how soñ tyme þer was a husband' þat had 24 a servand' þat was profetable & trew vnto hym. And wheñ he hard' tell of þe inobediens of Adañ, owŕ former fadur, he had grete dedeyñ þeratt. And oñ a tyme he said' vnto his master þat hym þoght þat Adañ was a grete fole, þat wolde not kepe his 28 maisters commandment. "For," he sayd', "& ye commandid' me a

¹ MS. alij.

thyng I sulde not breke itt." So *with-in* a few dayes afterward
 his maister delyverd^d hy^m a box at was sparrid^d, bod nott bod at he
 myght oppyⁿ itt, and said^d vnto hy^m; "pis boyste I delyver pe;
 4 bod I charge pe att pou oppyⁿ it natt, for & pou do, pou sail lose
 my grace, & I wull giff pe no hyre." And when he had takyⁿ pis
 box and was be his one, he turnyd it abowte & sayd^d vnto hy^m
 selfe; "I a^m now be myne one, whatt & I oppyⁿ pis boyste!
 8 Na man may se me & I doo." So pus he was ouercommen^d with
 temptacioⁿ and oppyⁿd pis boyste. And per was perin a little
 burde, & it flow away; and paⁿ he was passand^d hevy & felt
 oⁿ kneis befor his maister & askid^d hy^m forgyfues, bod he had
 12 it nozt.

DLXXV.

Obediencia eciam aliquando in minimis¹ non seruatur.

Cesarius tellis how som tyme perfor per was a knyght pat had a
 wurthi gentyll-womman vnto his wyfe, and a gude, whilk pat had
 16 a grete skorⁿ & a hethyng agayns [*Eve*], pat sho sulde be so
 vnobedient vnto Ada^m hur husband^d. And pis knyght blamyd^d his
 wyfe herefor and said^d pat sho was inobediente vnto hy^m in les ping
 paⁿ evur was Eve vnto Ada^m. And sho sayd^d nay, & he yis. So
 20 he chargid^d hur in payⁿ of xli^{ti} mark pat opoⁿ pat day at sho shulde
 be wasshid^d or bathid^d, at sho sulde not entre in-to pe cowrte nor
 into pe dyke barefute. And lo! so mervaloslie it happend^d; ffor
 fro thens furth sho was so turment *with* temptacioⁿ pat oⁿ a tyme
 24 when sho was bathid^d, sodanlie sho sterte oute of hur bathe & went
 barefute in-to pe cowrte & in-to pe dyke vp to pe kneis. And one
 at saw hur come & tellid^d his lord^d, & he come vnto pe ladie & teld^d
 hur pat sho had broken hur obediens in les ping paⁿ Eve did^d, &
 28 per he blamyd^d hur gretelie & made hur pay hur money at he had
 putt hur in payⁿ of evurilk dele.

Obedienciam tollit aliquando temptacio gule. *Supra*
 de gula.

¹ MS. ninis. Harl. MS. as above.

Obedire nolens *quandoque* visibiliter¹ punitur. Infra
de religione.

Obediunt *perfecti* suscipere penitenciam quam non
meruerunt. *Supra* de accusacione. 4

DLXXVI.

Obediencia debet impleri usque ad reuocationem
precepti.

We rede in 'Vitis Patrum' how a gude, symple mañ, þat hight
Paule, left all his gudis & went vnto Saynt Antoñ þe abbott. 8
And þe furste nyght þis abbott commaundid' hyñ at he sulde sitt
hyñ dowñ in his prayers vnto he come vnto hyñ. And he sett
hyñ dowñ besor' þe olde mañ celi dure & made his prayers, and
nowder for þe dew of þe nyght, nor yit for hete of þe day, he wold' 12
not move hyñ nor go away or his maister come. So it happend'
oñ a tyme when' he was emang his brether, he askid' þaim whethur
was furste, Criste or His profettis; and so Saynt Antoñ was
ashamyd' wih his question & commaundid' hyñ to go his wais 16
& holde his tong. And onone he did so; and fro thens furth
he kepyd' sylens so ferventlie, at he wold' neuer speke bod when' his
fadur commaundid' hyñ.

DLXXVII.

Oblacio non debet fieri nisi de bono.

20

Iacobus de Vetriaco tellis how soñ tyme þer was a husband-mañ
þat was ane yll payer of his tenndis, and he wold' seldom offer bod
if it wer oñ solempe dayis, and þañ he wold' off'r a fals peny
or ane yll. So oñ a passch-day hyñ happend' emang oþer to coñ 24
vnto þe howselburde, and þe preste, þat knew þat he vsid' evur to
offer a fals peny, when' he had gyffen oþer meñ þer howsell, he gaf
þis husband; in-stead of his howsell, þe same yll peny þat he offerd.

¹ MS. invisibiliter. Harl. MS. as above.

And he chewid & feld at it was hard, & grapið in his mouthe what it was, & he fand it was þe same fals peny þat he had offerd; & when he saw it he had grete mervell þerof, and made mekull
 4 sorow. So when mes was done, he come vnto þe preste wepand & sayd; "A! sur, my syn is so grete þat it happend me þis day at þe sacrament att ye gaff me is turnyd in-to a fals peny." And þe preste ansswerd hym agayn & said; "This thyng happynd not
 8 vnto þe with-oute som cawce, and þerfor þou haste done som horrible syn. Tell me what it is!" And with grete shame he tolde hym in confession, & said; "I shryfe me þat I was so attemptid with¹ covatice, þat evur when oper folk offerd gude
 12 syluer I offerd alway ane ill peny." And þan þe preste said vnto hym; "This was þe iugement at þou tolde me off; and herefor in-stede of þe sacrament þou fand in þi mouthe ane ill peny. And þerfor þou moste make restitucion." And so he did, & promysid
 16 þat evur after fro thens furth he sulde trewlie pay his tend & offer gude syluer. And so þe preste asoylid hym & gaff hym his howsell, and evur after he was a gude man.

Oblacio sacramenti in missa valet ad viuos et de-
 20 functos. *Supra de missa.*

DLXXVIII.

Obligatus pro aliquo, vel hic vel in futuro, persoluet
 illud ad quod se obligavit.

Petrus Damianus tellis how þer was a monke þat was a grete
 24 synner, & grete penance at was enionyd hym he besoght one þat was familiarie vnto hym to helpe hym to do. And he vndertuke to do þat one halfe of his penance, & bad hym be not ferd þerfor. So hym þis at band hym selfe þus, with-in a while after deyd; and
 28 he was a gude man emangis his brethir; and with-in a little while he apperid vnto þis oper monk. And he axkid hym how it stude with hym, and he said; "Ill & hardlie, not for my selfe bod

¹ After with, ov, erased.

for the; ffor when I was fre of myne awnd selfe I bande me for þe. And þerfor," he said, "go, & pray þe covent at þai fullfyllt all þat at I promysid to do for the." And when þat was done he apperid vnto hym agayn, and lete hym witt þat onone he was 4 delyverd purgh his brethir prayer.

Obligare se¹ pro aliquo non semper est securum.

Supra de fideiussore.

Obluio scitorum prius causatur aliquando ex minu- 8
cione. *Supra de minucione.*

Obluissi debet confessor ea que in confessione
audiuit. *Supra de confessione, iiij.*

Obloquendum non est sanctis. *Supra de blasfemia, 12*
iiij.

DLXXIX.

Obstinacio. Obstinatus² in peccatis suis dam-
pnatur sepius.

Saynt Bede tellis in 'Gestis Anglorum' of one þat was turnyd¹⁶ in name bod he was shrewid in condicions, and when he was correcte he wolde not amend hym bod was ay longer war; bod becauce he cuthe gude skyl of ane offes, þerfor he was suffred more. So at þe laste hym happend to fall seke, and he garte call 20 all his brethir asfor hym, and was all comen, he tellid þaim his sete was ordand in hell, noght ferr fro Pylatt & Cayphas. And when his brethir cryed on hym & bad hym aske mercye & do penans for his syn, he said he might not forthynk his syn, for 24 iugement was passid agayns hym. And þus he dyed in wrichidnes.

Obstinacio impedit restitutionem forisfactorum. In-
fra de usurario, vj et x.

Obstinacio impedit contricionem. *Supra de contri- 28*

¹ MS. Obligare se semper pro aliquo,

² MS. Obstinatutus.

388 580. *A busy Hermit.* 581. *Idle Words.* 582. *Cell-Life.*

cione, v, *et de heretico*, ij; *de accusacione, et de aduocato*, iiij.

Occasionem querit potens *et princeps* contra im-
4 potentem. *Infra de potente.*

Ocium est semper fugiendum. *Supra de labore*, ij.

DLXXX.

Ocium detestantur sancti.

We rede in 'Vitis Patrum' how som tyme þer was ane hermett
8 in wyldernes, neuer-be-les, þuf all he mott nott self þaim, yit
he wolde make baskettis and swyllis of palme levis, þat he sulde
not be ydill, and for to kepe his harte fro ydul thoghtys & vanyties
þat wiff com in a mans mynd and he be not occupied.

12 *Ociosa verba non sunt dicenda.* *Infra de verbo*, j,
& ij.

DLXXXI.

Ociosa verba precipue in ecclesia non sunt dicenda.

Iacobus de Vetrico tellis at þe deuiff wrate in a kurk all
16 maner ydul wurdis þat was wretten þer¹, and when he had not
parchement enogh to write on he drew it oute with his tethe
& his handis, & he drew so faste at he rappid his head agayn
þe wall. And þer was a holie mañ at saw hym, and he askid hym
20 what he did, and he tolde hym all þat is befor said.

DLXXXII.

Oculi sunt reprimendi.

We rede in 'Vitis Patrum' of one þat hight Gladius², when he
had bene lang in his cell, xx yere or more, yit he lukid neuer vp,
24 nor neuer saw þe ruse þerof within.

¹ Lat. MSS. *verba ociosa que ibi dicebantur.*

² Harl. MS. *Claudius.*

DLXXXIII.

Oculus est inimicus cordis.

We rede in ‘*Gestis Petri Clareuallis*’ how oñ a tyme, when he had purgh raklesnes loste ane of his een and was made *monoculus*, afterwarde in his sporte he wolde say he had loste 4 ane of his enmys, & at he was moꝝ dredefull for þat ee þat was leste hym þaṇ for þe los ¹ of þe toder ee.

DLXXXIV.

Odore contingit peccare.

We rede in ‘*Vitis Patrum*’ off ane þat hight *Arsenius*, þat was 8 a passand grete laburer with his handis, when he was in wyldernes he wolde nevur skyfte his clothis bod ons in a yere, to so mekull þat when he doffid þaim þai styngid. And þaṇ he wolde say vnto hym selfe; “For þe vntement and gude savurs þat I hafe felid in 12 þe werlð, þerfor it is necessarie to me to fele þis styngke.”

Odore nimis delicati *eciam* corporaliter puniuntur ².

Supra de delicijs.

Offertorio possunt adaptari que *supra* dicuntur de 16 oblatione.

Officialis malus est ammonendus ³.

DLXXXV.

Oracio debet esse continua *et cum* reuerencia.

Saynt Ieronṁ tellis how som tyme þer was a maṇ þat hight 20 Iohn, & in a banke vndernethe a grete stone he contynued iij yere in his prayers, and all-way standdand. And he neuer satt nor lay, nor neuer slepid bod standand; and he had neuer meate bod oñ þe Sonday when a preste come vnto hym and said a mes aforṇ hym; 24 and þat was his fude. So at þe laste he was ouȝ-commeṇ & myght

¹ MS. repeats, of þe los.

² MS. peruniuntur.

³ Reference missing in the MSS.

stand no langer, for his leggis & his fete warr rotynd vnderneath
hynd & ware come oute of pain. And when pies iij yere was done,
aungels come vnto hynd & helid hynd.

4 *Oratione impeditur raptor et restituere compellitur.*
Infra de raptore, ij.

DLXXXVI.

Oracioni devote obediunt bruta.

Saynt Gregur tellis how on a tyme when þe holie man Boniface
3 stude vppon a grece lenand our, þer come a fox & tuke a heind evind
befor hynd. And when he saw þat, he went in-to þe kurk & fell
down in his prayers & said; "Lorde! Plesis it þe at I may
not eatt of þat at my moder bryngis vp? Lorde, behald, sho
12 bredis hennys, & þe fox commys & eatis pain." And when he had
done his prayer he rase & went furth of þe kurk; and onone þe fox
come agaynd, & þe heind att he had takynd lete hur fall owte of his
mouthe. And with þat he fell dead befor þis holie man.

DLXXXVII.

16 *Oracio eciam dampnatos ad vitam et penitentiam*
revocat.

Petrus Damascenus¹ tellis how on a tyme þer was a monk
at was dead, & was born in-to þe kurk whils a mes sulde be
20 songend for hynd. And when þe Agnus Dei was said, þis dead
monke rase evind vp sodanlie & spakk & blasfemyd God & bannyd
Hynd, & spitt vppon þe crucifix, and wolde hafe revynd down
þe ymage of our Ladie. & he said vnto þe monkis; "Wharefor
24 syng ye or prayes for me? I am dampnyd and in þe paynys of
hell." And þan þe monkis with all þer hertis prayed for hynd, &
did of þer clothis & bete þer selfe for hynd, & made tunsions on þer
breste. So at þe laste, purgh þer prayer, he come agaynd vnto

¹ Lat. MSS. Petrus Damianus.

hym selfe, and began to dispice þe fend & lofe God & our Ladie,
& wurshuppid þe cros & askid confession & penance. And þer he
confessid hym þat after he had forsaken all þe werld he had fallen
in-to fornicacion & laynyd it, & was neuer shrevyn þeroff. And
þus he liffid to on þe toder day in prayer & in penance. And
þan he passid vnto God.

DLXXXVIII.

Oraciones non iuuant finaliter dampnatos.

Iacobus de Vetriaco tellis þat when Saynt Marie of Oigniez¹ 8
apond a day had made hur prayer vnto God for a certayn dead
mañ, hur was bydden at sho sulde no moʒ pray for hym; “ffor he
is reprovīd of Almiȝtty God.” And when þat he vnhappellie was
slayn in turnament, he was dampnyd vnto evurlastyng payn. 12

DLXXXIX.

Orationibus iuuantur anime in purgatorio.

Iacobus de Vetriaco tellis how on a tyme þis Saynt Marie
of Oigniez² was in hur cell, and sho saw asofur hur a grete multitude
of handis haldyng vp as it had bene to pray vnto hur. And sho 16
besoght God to latt hur hafe knowlege what it bement. And
it was ansswerd hur at þai war sawlis of þaim þat war in purgatorie,
þat besoght hur to pray for þaim. And sho was fayn þerof &
prayed specialle for þaim. 20

Oracio avis audita est. Supra de aue, ij.

Oracione Deus aliquando mortem tardat. Supra de
Basilio.

Orantes impedit demon. Supra de oracione, iij. 24

Oraciones aliquas dicere omni die vtile est. Infra
de remuneracione.

Oracioni cordis plus attendit deus quam vocis.

Supra de Annunciacione. 28

¹ MS. Ogimet.

² MS. Oxneze.

DXC.

Oracioni corde est attendendum.

Saynt Ierom tellis how þat when Hillarion had leste all maner
of oper þingis and was giffen aloneli vnto his prayers, he sufferd
4 many snybbis of þe fend; & when he was in his prayers þe fend
apperid vnto hym in many lyknessis. So it happend on a tyme
when he was in his prayers, becauce he wolde be lett with no
maner of sight, he sett hym down on his kneis & on his elbowys,
8 & layd his face down vnto þe erth. And onone þe devull come &
sett hym stridlyngis on his bak, & dang hym in þe sydes with
sharpe spurris, & laid on his head with a swiþ & said; "Wharto
syttys þou þus scornand & nappis?" And he was als hevy on his
12 bak as it had bene a grete sekk full of barlie.

DXCI.

Orantes illuduntur a demonibus.

We rede in 'Vitis Patrum' how on a tyme þe devull said vnto
þe Abbott Macharie; "Go we vnto gaderyng samen of our brethir."
16 And he askid hym what he had at do with þe gaderyng samen
of þaim, and þe fend ansswerd hym agayn & said; "Knowis þou
not at withouten vs þer is no gaderyng? Com and þou saß
se our besynes." And he went with hym & saw, & þer was all þe
20 kurk our as it had bene littyll men of Ynde, & let þe monkis
to make þer prayers, & turnyd þaim in wommen liknes & made
þaim thynke on þaim, & samen þai garte slepe & be wery of
þer prayers. And when þis holie mañ saw þat, he made his
24 prayers vnto God, & sodanlie þai vanyshid away.

Oracionibus iuuantur morientes. *Supra de morte,*
xix.

Oracio predonis ei vitam prolongat. *Infra de re-*
28 muneratione, viij.

DXCII.

Oracione reuocatur ab inferis dampnatus.

We rede in 'Gestis Beati Gregorij' how on a tyme as Saynt Gregor walkid befor þe palace of Traiañ and vmthoght hym of his mekenes, he begañ to fall opoñ a sore wepyng. And he 4 prayed hym so long for hym at Saynt Petur altaṛ, wepyng & makyng sorow, vnto a voyce spak vnto hym & sayd, þat Traiañ purgh his prayers was delyverd oute of þe payñ of hel; bod it bad hym at fro thens furth he sulde bewar, & not presume hym 8 to pray for none vncristend mañ þat was dampned.

DXCIII.

Ordinacio dei non potest impediri.

We rede in 'Cronicles' þat in þe yere of ouṛ Lorde M^{lxxv}, the erle þat was callid Corandus¹, beyng ferd on a tyme for 12 þe emperowr wreth, fled with his wife in-to a wudd, & per he hid hym in a tufall. So þe Emperour happend on a tyme to com to þis wud on huntyng, & solowid a dere so lang at it was nyght, & he cuthe fynd none of his meneya; so hym happend com to þis 16 tofall. Bod þe Erle was gone & þe ladie was per be hur one, grete with childe; so hym burde nedis be herberd per þat nyght & sho, als itt as sho myght, made hym a bed. & þat nyght sho traveld & was delyverd of a soñ, and when þe childe was 20 born þe emperour hard a voyce say vnto þe childe; "Childe! þis emperour sañ be pi fadyr-in-lay." And vpoñ þe mori þe Emperour rase & went his wais, & commandid ij of his squeyers to feche þis childe in þe wud, & for to sla itt & bryng hym 24 þe harte peroff. And when þai saw þis childe þai had compassion peron, and þai gat a hare & tuke þe harte perof, & broght it vnto þe emperour, and leste þe childe lygand in þe wudd. & onone after per come a duke & fand þis childe, and he sent it home vnto 28 his wyfe becauce he had no childe hym selfe, and bad þaim tell hur

¹ Lat. MSS. Conradus.

at he had getteñ it, & bad name it Henrie. So when þis chylde was waxeñ he was fayr & semely & wele-spokeñ, and passand gracious. And when þe emperour saw at þis childe was fayr
 4 & wyse, he take hym into his cowrte. So on a tyme he keste in his mynde a dowte wheþer þis was þe childe at he commaundid to sla or nay. And he thoght he wolde be sekur, and he garte make a *lettre* vnto his wyfe in þis maner of wyse; "As þou luffis
 8 þi lyfe, onone as þou hase red þis *lettre* sla þis childe"; & he sent þis childe *with* þe same letter. So as he went vnto þe whene-ward hym happend com into a kurk, & he was werie forgone & lenyd hym down & fell on slepe; & his purs at þe lettyr was in
 12 hang oute of his bosom. So þer come a preste & fande hym & opynd his purs & lukid þe letter, and hym vgged *with* þe wykkydnes at was þer-in, & he skrapid oute, "*puerum hunc necabis*," & sett in þis wurd; "*puero filiam meam dabis*." And
 16 so he went furth *with* þis *lettre* & he was wele welcomd; and onone he wed þe Emperours doghter. So when þe Emperour come home & saw how it was, ffo he wiste þat he was ane erle son his sorow began to slake. And he made mekull off hym,
 20 & after when þe Emperour was dead he was made Emperour. And in þe place þer he was born he byggid a wurthie abbay.

DXCIV.

Ornatus immoderatus corporis dampnacionis est
 causa.

24 We rede in 'Libro de Dono Timoris' how som tyme þer was a holie ladie in Fraunce. So on a tyme sho was ravysshid in hur spirutt and sho saw a cowntas dead þat sho was passand familiarie *with*, and sho saw hur draweñ *with* fendis vnto heñ. And sho
 28 made grete sorow, & cried & said; "Allas! Allas! I sary wrich, I was chastie enogh & a grete almos-deler, & I am now dampnyd & for none oper þing bod for varios & prowde arayment þat I luffid passand welc; & when I was snybbed þerfor yitt I wolde
 32 not lese it¹."

¹ This and the following tale are marked *Nota*.

DXCV.

Ornatus immoderatus causa est exultacionis
demonum.

Cesarius tellis how som tyme *per* was a preste at hight Catus, & on a tyme he saw a womman com fro þe kurk, & he met hur at þe 4 kurk-dure. & sho was gaylie atyrid in cownchevis, and sho had a passand lang tayle folowand hur, and *per* was *per*-vppoind dawnsand a huge multitude of fendis, as it had bene blak meid of Ynde, skornand with *per* mowthes and clappand with *per* handis. And 8 þai war als thykk as it had bene fyssh in a nett. So he commaundyð all þe peple to stand styll, and he coniurid þis fendis at þai sulde nott go away, & he made his prayer & besoght God att þe peple myght se þaim; & so þai did. And whēn þis womman 12 saw at þe fendis had so mekull power on hur for þe pryde of hur clothyng, & at þe peple yrkid for to luke on hur, sho went home and skyftid hur clothyng & wold neuer were tayle after. And bathe vnto hur and all oþer at say þis visioin it was ane occasioin of 16 mekenes, & at þai sulde neuer after vse prowde clothyng.

Ornare se potest mulier interdum *per* virum. Infra
de vxore, iij.

DXCVI.

Ornatus vestium non debet esse nimis sumptuosus. 20

Helynandus tellis how som tyme *per* was a kyng in Yngland þat hight Gillelmus, and he wolde were no clothyng bod of a huge price; and if it war light of price, & it war neuer so gude, he wold hafe grete dedeyn *per*-att. So on a tyme hys chamberlayn did on 24 hym a payr of new hose, and he axkid hym what þai coste, & he sayd iij s; and he grynnyd & had grete dedyñ *per*att & said vnto hym; "þou hureson! Wha saw þou evur kyng were hose off so vile a price? Go," he sayd, "faste, & bryng me a payr of a marke 28 price." And he went furth & broght hym a payr þat was mekuff better þan þe toder, bod he made a lee of þe price of þaim. And

when þe kyng saw þaim he said; "Ya, thies acordis vnto a kyng to were." And fro þat tyme evur afterward his chawmberlayn tellid hynd þe price of his clothyng as hynd lyste, and as it plesid
4 hynd. And bod if he said it coste mekull he wold not were it.

Ornatus vestium quandoque eleuat cor hominis in
superbiam. Supra de augurio, ij¹.

DXCVII.

Paciencia. Paciens *eciam* ab inferioribus suis
8 iniurias tollit.

Saynt Ierom tellis how Socrates had ij wyfis, & oft sithes ather of þaim wold flite with other, & evur he wolde do bod scorn þaim. And att þe laste þai wex bothe wrothe with hynd & callid hynd
12 bellud chule, & said his nease droppid & his een ran, and þe harys on his browis war lyke swyne-brustyls. And þus þai made hynd saynd fle fro þaim & leve þaim be þer one. And a mañ axkid hynd whi he wold not bete þaim, and he ansswerd agaynd & sayd þat
16 womman, ay þe moñ sho was bett, þe wars was sho.

Paciens iniurias illatas de naturalibus defectibus
patienter tolerat². Supra de castitate.

Paciens ab indignis iniurias tollit. Infra de pauper-
20 tate, iiij.

Paciens equanimiter tolerat². Supra de Anthonio.

Pacienter conuicia ferre signum est humilitatis.
Supra de humilitate, ij.

24 Paciens *eciam* infamia de crimine falso sibi imposito³
patienter tolerat². Supra de infamia.

Pacienter debet sustineri infirmitas corporales. Supra
de infirmitate.

28 Pacientes debent esse religiosi in amissione tempo-
ralium. Infra de religioso⁴.

¹ MS. iij.² MS. tollerat.³ MS. inposito.⁴ Reference from Arund. MS.

Paciens obiurgaciones et contumelias patienter portat.
Supra de moniali, xiiij.

DXCVIII.

Paciens bonum pro malo reddit.

We rede in 'Gestis Iohannis Elemosinarij' how oñ a tyme 4
 when a cussyñ of his had a grete wrang of a tavurner, & when he
 made playnt vnto þe patriarke, he mott gett no comfurth, and þe
 patryarke said vnto hym; "Who is he att dar gaynsay þe or
 oppyñ his mouthe agayns þe? Truste, soñ, vnto me, þat I shall s
 do to-day vnto hym suche a thyng þat all Alexandria shall hafe
 mervell þeroff." And when he hard þis he take a grete comfurth,
 & trowid þat he wold gar hym be grevuslie betyñ. And þan
 when Iohn saw he take a grete comfurth, he kyssid his breste & 12
 said; "Soñ, & þou will be cussyñ vnto my mekenes, þou bus
 make þe to be betyñ & suffr stryfe & debate of ilka mañ, for
 a trew thoght is nowder of flessch nor blude, bod it is knowyñ
 of trewth of þe mynd." & onone þai sent for þis mañ, and he 16
 made hym fre of al maner of tributt & pensioñ. And all þat evur
 hard þis had grete mervayle and vnderstude what he ment when
 he sayd; "I shall do vnto hym suche a thyng þat all Alexandria
 shall hafe mervell þeroff." 20

DXCIX.

Pacientes iniuste deus in fine *eciam* in hac vita
 honorat.

We rede in 'Legend' Longabardica' of ane þat hight Theodora,
 a noble womman & a fayr, þat had a husband at Alexander 24
 in tyme of Zenonis þe Emperour; and hur husband was a gud
 mañ & a riche, and dowtid God. So þer was a yong mañ þat wex
 passand ameros of hur and begylid hur be þe mene of ane alde
 wyfe, þat tolde hur at Godd knew not þat at was done oñ þe 28
 nyght, bod aloneli þat at was done oñ þe day. And þus sho

made hur to latt þe mañ lygg by hur. So afterward, when sho come to hur selfe, & felid^t at sho had done wrong and at God knew all maner of þing þat was done, sho wepid^t & made much sorow
 4 & garte cut hur head^t, & gatt hur mans clothyng of hur husbandis & did it on hur & went vnto ane abbay far thens & made hur a monke, & sayd^t hur name was Theodorus. & þer sho liffid^t a gude haly lyfe and did meracles. So on a tyme hur¹ happend^t to be
 8 hostid^t with his camels at sho drafte vnto þe cetie be þe commandment of þe abbott, at a mans howse þat had a fayr doghter; and on þe night sho come vnto þis Theodora & wold^t have lyggyn with hur, & sho wold^t not latt hur. So with-in a while after þis wenche
 12 was with barñ, and sho said^t at þis Theodora had gettyñ itt; and hur abbott gretelie blamyd^t hur perfor, and when þe childe was born it was broght & layd in hur skurte. And sho & it was putt furth of þe abbay for vij yere, and with mylke & swilk as sho
 16 cuthe gett [*sho nurisshid it*]. And in þis menewhile sho was gretlie tempyð with þe deuñ to syn, bod he preuaylid not on hur. And when vij yere was gone þe abbott consydurð hur paciens & tuke bothe hur & þe childe in agayñ. And þer sho & it
 20 to-gedur was sparyd^t samen in a cell. And þer with-in ij yere to-gedur sho passid^t vnto God^t; and yit sho had enformyd^t þis child^r or sho dyed^t in lernyng & in holie liffyng to perseuure. And þat night at sho dyed, þe Abbott pought at he saw all þe ordurs
 24 of Aungels & Patriarkis & Prophetis & all Saynttis com & feche hur sawle vnto hevyñ; & hym thought þai made grete ioy. And þer was a voyce at sayd^t vnto hym; "þis Theodorus was falsly accusid^t of þis childe-gettyng." And with þat þe Abbott wakend^t
 28 and callid^t vp his brether, and went vnto hur cell & fand^t hur dead; and when þai nakend^t hur þai fand^t sho was a wommañ. And he garte call^t þe wenche fadur & said^t vnto hym; "Lo! now, whethur he this corrupte þi doghter or nay." And all men had
 32 wonder her-of. So þer come a voyce vnto þe Abbot & bad^t hym go in-to þe cetie. And so he did, & þer mett hym a mañ, and he axkid^t hym whyter he was bowñ. And he said^t; "My wyfe is dead^t & I go to .sc. hur." And þe Abbott & he went samen

¹ MS. hym.

wepand, and *with* grete devocion þai beryd hur. And þaū hur husband made hym monke & dwelte in hur cell, & was a gude man evur whils þat he lifid. And þis childe persevurd in gude warkis & was made a monk in þat same place. And afterward, 4 when þe Abbott was dead, he was chosyn vnto Abbott.

DC.

Paciens vilia a vilibus personis tolerat ¹.

We rede in 'Gestis Alexij' þat þis Alexius was þe soñ of Eufemiā at was a wurthi offesur in þe Emperour hall, and he was made reowler of iij m̄ childir at wer all cled in sylk & had gurdils of gold. And þis Eufemyā & Aglaes² his wyfe war passand mercyfull & full of gude werkis; and þai had no childe bod þis Alexius, and hym þai maryed vnto a wurthie womman of þe 12 emperour howsold. So vpon þe nyght after þai war wed, he desyrid his wyfe to kepe hur in clene virginytie. And when sho had grauntid hym, he leste hur a gold ryng and a bygyrdyfl full of gold, and went privalie away from hyr & fled far thens into 16 Syrie, vnto þe cetie of Egissā, whar *per* is ane ymage of oure Lord þat nevur was made be mans hand. & *per* he come in-to ane almos howse at was callid Syndo, & *per* he satt in ane entry emang pure men, & lifid of almos þat was gifen þaim. And his 20 fiadur sent men þurgh all þis werld to seke hym. So one of þaim at soght hym come þurgh þis entry & gaff hym almos, and he knew hym wele enogh, bod he knew not hym. And þaū he said vnto hym selfe; "Lord, I thanke The at þou hase made me to 24 reseyfe almos of myne awn servand." So all þis messangers come agayn & tolde his fadur þai cuthe not fynde hym, and he & his wyfe & his doghter made mekull sorow for hym. And when he had bene in þis hospitall xvij yere in pouertie & in Goddis serves, 28 þe ymage of our Ladie spak vnto hym þat kepid þe kurk, & said; "Make þe man of Almyghti God to com in, for he is wurthie þe kyngdom of hevyn." And þis keper wiste not whome sho

¹ MS. *tollerat.*

² MS. *Aglaes, with the first l erased.*

ment off, and sho said; "He þat is withoute þe dure, þat is he." And when he was broght in & þis was knowen vnto all his felows, þai began to wurshupp, and he saw þat & fled away fro þaim
 4 & gatt ouȝt þe see. And as God wold, hyȝn happynd to land at Rome, and when he conseyvid þat he said vnto hyȝn selfe; "I sail ga dwell vnknowen in my fadurs hows, and I sail bere no grete coste of hyȝn." So he come vnto his fadur place & sayd
 8 vnto his ffadur when he mett hyȝn; "Thow seruand of Almyghti God, take me into þi howse at I may liff of þe crombis commys fro þi burd, for þi son sawle þat was a pylgram." And he tuke hyȝn in for his son sake, & commandid hyȝn into a place in his howse,
 12 & gaff hyȝn meate euerilk day from his awn burd, & made hyȝn his awn seruand. And he did all þing þat evur any bodye bad hyȝn, & none knew hyȝn, ffor with fastyng & with wakyng he made hym selfe lene and oute of knowlege, and her-for þe servandes
 16 of þe howse wolde skorn hyȝn, & stryke hyȝn, & powȝ watyr at þai had wasshid vessel in vppoȝ his head; and all þis he suffred xvij yere & nevur was knowen. So at þe laste he knew be reuelacion at his dead drew nere, and he wrate all þe cows of his
 20 lyfe in a grete roff. And vppoȝ þe Sononday at evyȝ þer was a voyce hard in þe kurk at Rome, þat said; "Venite ad me omnes qui laboratis et onerati estis, et ego [reficiam vos]." And all þat hard it fell down on þer kneis & had grete mervell þeroff. And
 24 þaiȝ it said agayȝ; "Go, seke þe seruand of God, at he may pray for Rome." And þai soght hyȝn & cuthe not fynde hyȝn. So þai hard it say agayȝ þat he was in þe howse of Eufemyȝ; and þai þe pope and þe imperour, a bisshop & ane archdekyȝ come vnto
 28 þis mans howse and desyrid to se þis pure maȝ & bad hyȝn luke graythelic whethir it war his son or nay, for he was a maȝ of gude life & of grete pacyens. And Eufemianus ran in-to þe howse vnto hyȝn and fand hyȝn dead; and his face shane as
 32 it had bene ane angeȝ. And he had a roff in his hand, & Eufemyȝ wolde hafe takȝn it & sene it, & he wold not latt it goo; bod when þe pope come he lete it go alreȝ. And when it was red befor his fadur, at all þe peple hard, his fadur wex nere-
 36 hand mad & drew of þe hare of his head & of his berd, & fell down

vppon þe body of his son & sayd; "A! son, full wo is me þat I se þe þus lygg in a bedd & may not speke vnto me." And þan his moder come, & when sho saw hym sho swonyd & made grete wepyng & said; "Allas! son, whi did þou so vnto vs, þat when þou saw þi fadur & me wepe for owr son þou wolde neuer shew þe vnto vs? þine awn *servandis* hath done þe grete wrong, & þou hase evur suffyrd it." & evur sho swonyd & cryed & made mekul sorow, & sayd; "All þat bene here, I pray you wepe with me, for xvij yere I hase had myne awn son in my howse daylie, & knew hym noght." And þan his wyfe come & made þe maste sorow of all. And þan þe pope, þe Emperour, þe bisshop & þe arche-dekyn take vp his body on a bere, & bare it on þer awn shuldres vnto þe beryall; & þai myght nott pass away þer-with, for nere-hand all Rome was gadurd þedur, & þe peple was passand thrang. And þai garte caste golde & syluer by þe way at peple sulde be besy þer aboute & so lat þaim pas, bod þe peple lukid nowder after þe gold nor yit þe sylver, bod evur was besy abowteward for to tuche his bodye. So at þe laste with grete labur þai broght hym vnto his grafe. And þer þe peple abade vij dayes & made grete lovyng vnto Almyghti God. & þer [he] was berid & his grafe coverd with golde and precious stonys; and fro his body þer come a passyng gude odor. And he dyed xvij Kalends of Auguste, in þe yere of our Lord CCC xvij.

Paciens in amissione membrorum patienter tolerat¹. 24

Infra de oculo, ij.

Paciens *eciam* mortem pro deo tolerat¹. Supra de martirio.

Paganus aliquando bonas leges condit. Supra de lege, j.

DCI.

Papa. Papa mulier creatur.

We rede in 'Cronicles' how som tyme þer was a yong damysell, and a luff of hurs went away with hur & broght hur in mans

¹ MS. tollerat.

clothyng vnto Rome; and per sho went vnto þe scule and wex
 so parfyte in connyng þat sho had no make in all Rome. So att
 þe laste, be ane hole consent, sho was chosyn to be pope and was
 4 made pope. And when sho was pope hur luff lay with hur & gatt
 hur with chylde, so he wiste not at sho was with childe to sho was
 evyn at travellyng¹. So hur happend on a day to com in proces-
 sion fro Saynt Peturs vnto Saynt Iohn Latarenens, and per sho
 8 began at travell, and bare hur chylde betwix Colliseum & Saynt
 Clemett kurk; & per sho dyed, & per pai berid hur. And because
 of þat detestable dead, þe pope vsid neuer syne to com per-away
 with procession, and here-for hur name is not putt emang other
 12 popes namys in the Martiloge.

Papa per diaboli procuracionem creatur. Supra de
 ambicione.

DCII.

Papa multipliciter dehonestatur.

16 We rede in 'Cronicles' of one þat hight Formosus, at was furste
 a cardynall & syne pope. And pope Iohn cursyd hym & degradid
 hym agayn vnto the lay astate, and made hym swere þat he sulde
 nevur com in Rome, nor desyre nor take þe papeshup on hand.
 20 Neuer-pe-les after-ward, of þis pope Iohn successour he was
 asoylid, & restorid to com agayn vnto Rome; and he tuke þe
 popeshup agayn on hand. And when he was dede, Stephanus VI
 garte take his bodye, & doff all þe his pope clothyng & clete hym
 24 in lay wede, & garte cutt of² ij of hy[s] fyngers of ather hand & cutt
 of bothe his handis & keste hym into Tybur. So vnto þis Stephan
 succedid Iohn, and he reprovit all þe warkis off Stephan, & provid
 þe warkis of þis Formosius. Than after hym come Sergius III,
 28 & he garte take Formosius oute off his grafe & vnordurd all þat
 he had gyffen ordurs to, & garte caste hym in Tybur. And
 flysshers happend at flynd hym in þer nettis, & pai broght hym

¹ Harl. MS. *verum autem partum ignorans, cum de Sancto Petro, &c.*

² Harl. MS. *et duobus digitis dex.*

tere abscisis, manu priuavit, et eam in Tiberim iactari precepit.

into Saynt Peturs; and when pai broght hym in, all þe ymagis in þe kurk, att all meñ myght se, as he come by þaim lowtid vnto hym & wurshuppid hym. And here-by pai wyste he was a gude man. 4

Papa bonus. *Supra de Gregorio.*

Pape possunt adaptari multa que infra dicuntur¹ de prelato, et supra de morte.

DCIII.

Paradisus. Paradisi dispositio. 8

Saynt Gregur tellis how som tym at Rome þer was a knyght þat feñ seke, & was evyn bownd to dye & lay in a trans. And when he come agayn vnto hym selfe, he said þat he saw a bryg, and vnderneath it ran a grete blak watur at keste owte intollerable savurs & stynkis. And when he was passid þis brygg, on þe toder syde of þis watyr was fayr medows & grene, & full of gude flowris wele savurand. And þer he saw a grete company of white meñ in albys; and þer was suche a gude savur emang þaim at þai 16 war saciatt & fulyllid þer-with as it had bene with meate or drynk. & þer he saw dyvers mansions for evure man, at war full of grete light. And þer was byggid a howse, and all þe sydis þeroff wer off fyne gold, for he cuthe not wytt whose it was. And 20 þer was many habitacles apou þe banke of the same watir; and he said he saw many on þis brygg þat, þurgh felyng of þe ill savur on þe watur, pai feñ in-to itt.

Parentes frequenter visitare non expedit religiosis. 24

Supra de affectu carnali.

Parentes debent filij honorare. *Supra de honore, j.*

Parentes non debent filijs maledicere. *Infra de Stephano.* 28

Parentes sunt relinquendi perfectis. *Infra de relinquere.*

¹ MS. *repcats*, infra after dicuntur.

404 604. *St. Paul and the Alder.* 605. *St. Paul and Plantilla.*

Paruulus male disciplinatus *eciam* deum blasphemans dampnatur. *Supra* de blasfemia.

Patris negligencia circa correccionem filiorum frequenter est ipsis filiis in detrimentum. *Supra* de blasfemia.

Pater filios¹ instruere debet. *Supra* de filia, j. Patriarchia. *Infra* de veste.

DCIV.

8 Pauli Apostoli.

We rede in his legend how on a tyme when Pawle was hostid att þe Ile of Musteland, þer come anc erdur in-to his skurte and hurte hym noght, & he keste it in þe fyre. & þe gude man was
12 wrothe, for all þat evur was born of the kynred of þat persoun at he was at hoste with was neuer hurte with þase venomous bestis. And when þer childer war born, þai wolde put þis serpentis in þe creduls with þaim, at þai mot prufe whethur þai wer þer trew
16 fadurs or nay.

DCV.

Paulus velum restituit Plautille.

We rede of Saynt Pawle þat when he went vnto his passion, Plautilla, at was his disciple, delyverd hym hur curchyff to wye
20 þe swete of his face, & to covur his een in þe howr of his passion. And when þe turmaturs smate of his head, evyn in þe strake he take þis curchyff and² gadurd þerin all his awn blude. And he wappid [it] samen [ð gaff it] vnto þis Plautille³. When
24 þe turmatur was gone, þis Ploattyll mett hym & axkid hym where he had done hur maister Pawle, and he teld hur þat he lay

¹ So Latin version. English MS. *has liberos.*

² MS. *repeats*, and.

³ Harl. MS. Paulus in ipso ictu

velum explicuit, et in eo sanguinem proprium collegit, obvoluit, et tradidit Plautille.

with his felow dead with-oute þe cetie. And sho said agayn vnto hym; "Petur & Pawle is gone in-to þe cetie, & fayr crownys vppon þer hedis, & þai er cled in gay clothyng." & sho tuke furth hur curchiff full ¹ of blude & shewid hym & many oper. ⁴ And herefor many folke become crystend.

DCVI.

Pauli caput proprio corpori post mortem per se
coniungitur.

Dionisius tellis how þat many yeris after þe passioñ of Saynt ⁸ Pawle, his ² head was foñ in þe felde with a hurd-mañ, & he sett it vp on a rodd. & oppon þe nyght a grete light shane per-
oppon fro hevyñ; and when þe pope hard tell of þis, he tuke þe hede & laid it at Saynt Paule fete. And, at mekuñ pepuñ saw, ¹² þe body of Saynt Pawle rase & turnyd it, & ionyd it vnto þe hede; & mekuñ pepuñ had grete mervayle þeroff.

Pauli primi ³ heremite. Paulus honorat hospitem ⁴
suum. Supra de honore, iij ⁵. 16

DCVII.

Pauper humilis ditabitur et pauper superbus pau-
perabitur.

Iacobus de Vetriaco tellis how som tyme þer was ij pure meñ, ane meke and a noder prowde; bod þe meke mañ, whare-so-evur ²⁰ þai berid corñ, he wold com with his glofe & ask þaim itt full, & no mañ grucid bot gaff hym. And with-in a while he was a ⁶ r[i]che mañ. And þe prowde pure mañ wolde com with a sek and ax corñ. And þe gretnes of þe sakk flayed ilk mañ so and þai ²⁴ wolde giff hym noght; and so he was neuer bod a pure mañ.

¹ MS. *repeats*, full.*has* hostem.² MS. *he*.⁵ MS. *j*.³ MS. *prime*.⁶ MS. *repeats*, *a*.⁴ So Latin MSS. The English MS.

DCVIII.

Pauperi non est neganda elemosina.

Sigilbertus tellis how *per* was a pure mañ axkid^t almos of a ship-
mañ, and he wolde giff hyñ none. And the shipmañ bad hyñ
4 lefe his almos-axking for þai had nothyng *per* bod stonys. And þe
pure mañ ansswerd^t agayñ & said^t; “Stonys be þai þañ.” & ał
þat evur was in þe ship was turnyð in-to stonys, & þe color & þe
faciōñ abade stył.

8 Pauperis meritis bona temporalia augentur. *Supra*
de elemosina, iij.

Pauperi data elemosina datur deo. *Supra* de
abbate, iij¹.

12 Pauper plus dilectatur in minimis quam diues in
magnis. *Supra* de Basilio.

Pauperi est gratis consulendum. *Supra* de
Augustino, iij.

16 Pauperi datum datur deo. *Supra* de abbate, iij, et
de Gregorio, i².

DCIX.

Pauper murmurans tolerandus³ est.

We rede in ‘Gestis Iohannis Elemosinarij’ when Iohannes
20 Elemosinarius, þat was patriark of Alexander, vnto a pure mañ
þat axkid^t hyñ almos commandid^t to be gyffēñ vð he had grete
dedeyng at he wold^t gyff hyñ no more. And onone he felt at
debate with hyñ, & began to flite. And when þe patriark
24 *servandis* saw þis, þai wold^t hafe betyñ hyñ. And þis holy mañ
Iohn sayd nay, and said^t; “Suffre hyñ, brethur, to bañ me; ffor
I añ lx yere old^t and I have ofsithis blasfemyd almyghti God^t; &
þerfor I may suffer a flytyng of þis mañ.” And with þat he garte

¹ MS. iij.² MS. iij.³ MS. tollerandus.

bryng a sacheit full of syluer and lay befor hyȝ, & bad hyȝ take enogh peroff.

Pauper non debet fieri villicus aut balliuus. *Supra*
de balliuo, j^o. 4

Pauper[es honorare debent¹] principes et prelati.
Supra de iudicio.

Pauperes non sunt deridendi. *Supra* de apostasia, j.
Pax. Pacem semper cum omnibus quantum possibile
est debet habere bonus christianus. *Supra* de
odio et inuidia.

DCX.

Peccatum multiplex nocet homini.

We rede in 'Vitis Patrum' how som tyme *per* was a voyce 12
at said vnto þe abbot Arsenius; "Com, and I sal shew þe werkis
of meȝ." And he went furth & he saw a maȝ of Ynde cuttant
treis and makand a burdyȝ þat he mot not bere. And þe voyce
sayd; "Thies er þai þat ekys syȝ vppoȝ syȝ." And þaȝ he saw 16
a temple & ij meȝ syttand oȝ hors, holdand vȝ a brade tre for þe
whilk þai myght not entre in. And þaȝ þe voyce sayd; "Þies er
þai þat beris rightwusnes *with* pride." And þaȝ he saw a maȝ
standand vppoȝ a dyke, & filland a vesell with watir peroff & 20
puttand it in-to ane ill cisterȝ. And þaȝ þe voyce said; "Thies
er þai þat hase som gude dedis, and blendis þaim *with* evill
warkis."

DCXI.

Peccatores aliqui benigne *eciam* recipere debent² 24
sancti.

Heracrides tellis & sais þat oȝ a tyme wheȝ he visitt ane olde
maȝ þat had þe grace of prophecyȝȝ & spak *with* hyȝ, *per* come
þe mayr of þe cetie, and he forsuke Heracrides & talkyd *with* hyȝ. 28

¹ Supplied from the Latin MSS.
The English MS. leaves a blank.

² So Latin MSS. The English has
sunt sancti.

& afterward when þai commoned to-geder, þai commoned of þis, at he sulde forsake hym & talk with þe mayr, & þan he said; "Wherefor hase þou reprovied me in þi saule? þou & I luffid wele
 4 athur of vs to com vnto oþer, at ather of vs myght hafe solas & comfurth of other with owr talkyng; and he is gyffend all vnto þe devuls power, and vnnethis he may brethe in ane howr. And now he as a *servand* come hedur from his lorde to seke refute,
 8 it wer ane vnsondabyll thyng to do, if it sulde be he leste & [I] taryd with þe ¹ þat hase bene wunte beselye to call me vnto þi hele."

Peccatum incurrit aliquando nimis de se presumere.

12 *Supra* de carne, iij.

Peccata remittuntur orationibus sanctorum. Supra
de Basilio, iij.

DCXII.

Peccata venialia impossibile est vitare.

16 Iacobus de Vetriaco tellis how þer was a monk þat luffid passand wele clennes and innocentie fro þe state of childy vnto þe state of man. And he wold eatt, bod he wold not hafe delectacion þerin, and he studyd for to put away syn, and for to luff ² with-
 20 owten any syn. And becauce for ane impossible thyng ³ he felt into a dispayre, vnto so mekull þat he myght not liff with-owten venyall syn, [he] demyd hym selfe þat it was impossible þat he sulde be savyd.

DCXIII.

24 *Peccantes simul in morte simul in vita puniuntur.*

Helynandus tellis how som tyme þer was a colyer ⁴ & he was *servand* vnto religious men and vnto þe commoutie of Meruernens.

¹ MS. if it sulde be taryd with þe & he left þat hase, &c.

² Should be liff; Harl. MS. ducere vitam sine omni peccato.

³ Harl. MS. et quia laborabat ad impossibile, decidit in desperationem,

ad eo [ut] quia sine veniali non poterat uiuere, iudicabat se saluari impossibile.

⁴ Lat. MSS. uir carbonarius, pauper sed religiosus, et comiti Munensi plurimum familiaris.

So on a nyght as he was kepanð his cole-pitt, & þer was a light
 fyre by hynd, he was warr of a nakyð womman rynand; and
 ane on a blak hors with a swerd in his hand drawn, folowand
 after hur for to take hur. And as sho come, sho ran vnto þe cole- 4
 pytt, & þer he tuke hur & strake hur purgh with his swerd;
 & when sho was nere dead he keste hur into þe fyre. And when
 sho was all to-swythynd, he drew hur oute, & layd hur befor hynd
 on þe hors & rade away. And þis he saw dyvers nyghttis; and 8
 all þis he tolde vnto þe said commontie¹. So on a nyght þer
 come a felow² with þis colleyer vnto þe same place, and he saw
 all as þe colyer told. And he tuke þis hors-maþ be þe brydith
 when all was done, and askyd hynd what he was. And he 12
 ansswerd agaynd & said; "I was swilk a knyght, and þis was
 þe wyfe of swilk a knyght whome sho slow for my luff, att sho &
 I mot moð frelie hawnte our synd; and in þat synd we er bothe
 dead. And vnnethis when we dyed we forthoght our synd; and 16
 þus ilk a nyght I sla hur & burnys hur, and sho suffers moð paynd
 with þe strake of my swerd þat I stryke hur with, þa evur sho
 did with dead; and with þe burnyng sho felis mekull moð." And
 þa he askid hynd what hors þat was at he satt on, and he said; 20
 "It is a fend þat turmentis vs." Tha he askyd hynd if any þing
 mot helpe þaim, & he sayd; "Ya, and ye wold gar syng so many
 messis & gar say so many psalters for vs, onone we sulde be helpyd
 & our paynd relesid." And þus þai partid, and þis maþ garte do 24
 þies messis & say þies psalters for þaim, & þai wer neuer sene
 after.

Peccatum punit Deus quandoque in hac vita. Supra,
ambulacio, ij. 28

Peccator per que peccat per hec et punitur. Supra
de agro, i & ij.

Peccata esse remissa ostendit aliquando deus aliquibus
signis. Infra de remissione. 32

¹ Lat. MSS. *Quod ille comiti pre-*
dicto per ordinem narrauit.

² *Ac comes vna cum carbonario*
ad prefatum locum . . . veniens.

410 614. *Sin brings trouble.* 615. *The Vengeance of Demons.*

*Peccatum quandoque dissimulat*¹ *Deus ut plus puniat.* *Supra de dissimulacione.*

Peccata sua eciam bruta aliquando cognoscunt.

4 *Supra de furto, ij*².

Peccata delet confessio quandoque de memoria confessoris. *Supra de confessione, iiij.*

Peccata delet confessio de consciencia penitentis.

8 *Supra de confessione, iiij.*

Peccata celat confessio multiplex. *Supra de confessione in pluribus locis.*

Peccatum unum quandoque inducit in aliud. *Supra*
12 *de contricione, vj.*

DCXIV.

Peccata sunt causa aduersitatum que nobis eveniunt.

We rede in 'Vitis Patrum' how þer was som tyme a gude mañ þat suffred wrong of a noder, and he compleynyð hym vnto ane olde
16 mañ. And þe old mañ ansswerd hym agayn & said; "He did not þis, bod þi synnys did itt. And þerfor blame not þis mañ in nothyng at he duse vnto þe, nor at is happend vnto þe, bod say at þi synnys hath adlid þaim."

20 *Peccatum fetet coram deo et angelis.* *Supra de Angelo, iiij.*

Peccatum onerat hominem et animam. *Infra de simia.*

DCXV.

Peccatum trahit hominem ad infernum.

24 We rede in 'Vitis Patrum' how þat on a tyme whē ane ypocryte was dead, meñ þat wer present aboute hym hard a voice say vnto fendes on þis maner of wyse; "Draw hym oute wheder

¹ MS. dissimilat.

² MS. iiij.

he wilf or nay. And as he gaf me no reste in þe synnys þat he did beselie befor me, on þe same maner of wyse giff ye hym no reste."

Peccatores portat demon ad infernum. Supra de demone in pluribus locis. 4

Peccator in inferno punitur. Supra de Langrauiō. Pena infernalis est multiplex. Supra de inferno per totum.

Penam debitam minuunt suffragia. Infra de suffragijs. 8

Pena respondet culpe. Supra de agro.

DCXVI.

Penitencia pocius est hic facienda quam in futuro.

Iacobus de Vetriaco tellis & says; "Som tyme I saw a holye 12 womman whilk þat when sho was long dead, or hur body was beryd & layd in erth, hur sawle turnyd agayn vnto hur bodye. & sho had grawntid at sho suld liff styll in þis werld; and sho sulde suffre in purgatorie penans for hur syn & sho wold, & if sho 16 wold not, sho suld suffre penance in þis werld: & sho tuke hur to suffre penance in þis werld. So a long tyme, as God wold¹, sho was gretelye turment, to so muche at sho wold som tyme weltyr in þe fyre, and som tyme in wynter sho wolde lay hur down in 20 frosyn watyr & lay hur þer a long while; and som tyme sho was constreynyd to entyr dead mens gravis. So at þe laste sho had grace grauntid of almyghtie God at sho was oft sythes ravysshid in hur spyritt at sho led dyvers tymys þe sawlis of þaim at wer dead 24 into purgatorie, & through purgatorie, & sho had no hurte, vnto þe kyngdom of hevynd."

Penitere potest interdum unus pro alio. Infra de satisfaccione. 28

¹ MS. *repeats*, a long tyme, here.

DCXVII.

Penitencia perfecta delet peccata et nichil formidat.

Cesarius tellis how som tyme *per* was a blak monk pat fell
in apostasye, & syne he was a Premonstracence & went oute ; and
4 at þe laste he was a monk of Ceustus. And evur he gaff hym
vnto luste & lykng of his bodie, & vnto oper innumerable vices.
So at þe laste, as God wold, he take þe ordur & habett of Ceustus
ordur, and onone he shrafe hym and take his penance. And
8 he did his penance trewlie, in wepyngis, prayer, & fastyng, &
in all oper thyngys. So at þe laste he fell seke and was bownd to
dye, & evur he contynewid in syngng, prayers-saying, and wur-
shipping our Lady vnto þe stounde of dead. And in presens
12 of his abbot & his brethyr he said on þis maner of wyse ; “ Wur-
shupfull brethur, I, a synner & a penytent, ye beryng me wytnes,
covettis of almyghtie God to hafe a space to make a clere con-
fession, & to do verray penans for my synns. And if God wyll
16 graunt me lyfe, I am redie to make a sethe, and for to vnder-go
all maner of turment, and all maner of hard thyng & labur ; for
nothyng is hard nor impossible vnto hym pat is verray penytent.”
And þus, emang þies wurdis, with a grete compunccion & a grete
20 forthynkyng, he gaff vp vnto God a gude sawle ; and *per* was sene
com vnto hym aungels, whilk pat bare his sawle into hevynd with
a grete myrth & a ioy.

Penitencia magis unum quam alium attenuat. Supra
24 *de apostata, ij.*

Penitere facit hominem cogitacio penarum. Supra
de delicijs et de inferno, i.

DCXVIII.

Penitencia modica ¹ ex corde facta placet Deo.

28 We rede in ‘*Vitis Patrum*’ how som tyme *per* was a monk pat
askid abbot Pastor, & said on þis maner of wyse ; “ I hafe done a

¹ MS. inordita. Lat. MSS. as above.

grete syn̄, & I wil¹ þis iij yere be penytent þerof." And þān þis
 abbot Pastor ansswerd̄ hȳn̄ agayn̄, & sayd̄; "þat is meku¹!" &
 þis monk bad hȳn̄ commawnd hȳn̄ a yere, & yitt þe abbott said̄
 þat was meku¹. And þai at was aboute desyrið at he sulde be 4
 enionyd̄ þerfor̄ xl^{ti} dayes, and yitt þis abbott said̄ it was meku¹,
 & said̄ oñ þis maner of wyse; "I trow þat & a mañ forthynk his
 syn̄ with all his harte, & turñ not þerto agayn̄, at God wil¹ for iij
 dayes penans-doyng forgyff hȳn̄ hys syn̄." 8

Penitenciam impedit gula. Supra de gula, iij et v^{to}.
 Penitenciam facit peccator inductus. Supra de
 abbate, iij.

Penitencia debet esse firma et perseverans. Supra 12
 de familiaritate et infra de perseuerancia.

Penitencia in fine vite valet. Supra de peccato, iij.

DCXIX.

Penitencia nimis tarda nichil prodest.

Iacobus de Vetriaco tellis how oñ a tyme Charlis þe Emperour 16
 garte call befor hȳn̄ his iij sonnys, Gobardus, Lotharius, and
 Lodouicus; and he helde ane appy¹ in his hand̄ & bad þaim
 all oppyñ þer mouthes. & þe ij yonger oppyñd̄ þer mouthis,
 & þis Gobardus wold̄ nott. And he gaff vnto þe ij yonger, þe tone 20
 a kyngdom̄, and þe toder a dukedom̄. And whēn þis Gobardus
 saw, he said̄ vnto his fader at he wolde oppyñ his mouthe & hafe
 parte of þis appy¹. And his ffadur ansswerd̄ hȳn̄ agayn̄ & sayd̄;
 "þou oppyñd̄ þi mouthe to late, & þerfor̄ I wy¹ nowder gyff 24
 þe appy¹ nor land̄." And hereof come a proverb þat is said̄
 in Franche, "A tart bea² Gobard, qe eu la tere nout parte."

Penitent simul qui simul peccant. Supra de
 peccato, iij³.

28

¹ After will, not, *erased*.² MS. 'Acarbea Gobard,' &c.³ MS. iij.

Penitencia viuorum facta pro mortuis valet eis.

Supra de morte, xiiij.

Penitencia debet a confessore acceptari quam a con-
4 fitente potest extorquere. Supra de confessore.

DCXX.

Peregrinum demon subito reportauit ¹.

Cesarius tellis how som tyme in þe towñ of Halybach, þer was
a knyght þat hight Gerard, and he had grete deuocioñ vnto Saynt
8 Thomas þe apostell. So oñ a tyme þe deuñ in lyknes of a pure
mañ come vnto hyñ, & askyd hyñ gestynnyng for Saynt Thomas
luff; & he grauntid hyñ it. And when he was gone vnto his
bed, þis knyght sent vnto hyñ his beste furryd gowñ to happ
12 hyñ with for colde, and he vppoñ þe nyght had þis cape away, &
wolde not be foñ in þe mornyng. And þe knyghtis wyfe was
wrothe here-with, & blamyd hugelie ² hur husband for herberyng
of pure beggers, & said; "þou sulde nevr do hyñ moʒ gude." And
16 þis knyght answerd hur agayñ mekelie & said; "Saynt Thomas
is in power to do me als gude a turñ as my gowñ was wurth."
So oñ a tyme after þis knyght wold go in pylgramege vnto þer
Saynt Thomas lay, and he brak a golde ryng in ij befoʒ hys wyfe,
20 & he gaf þe tone halfe vnto his wyfe and sayd; "Trust vnto þis
tokyñ, & I send þe itt, and abyde my commyng home vnto v yere
be passyd." And sho said yis & tuke þis ryng, & he went his
ways. So after dyvers yeris he come vnto þe cetie of Saynt
24 Thomas, and when he was in þe kurk & made his prayer vnto
Saynt Thomas, & commendid in his prayers his wyfe and his
childer & his meneya, he was war of þe fend walkand vp & dowñ
in his furryd gowñ. And þe fend come vnto hyñ & sayd;
28 "Gerard! knowis þou oght me?" And he said; "Nay, I know
þe not, bod I know þat gowñ weñ enogh." And þañ þe fend
said; "I am þe deuñ þat in lyknes of a pure mañ was herbard
with þe, and I stale þi gowñ; & herefoʒ I hafe bene gretely

¹ MS. temptauit. Lat. MSS. as above.

² MS. repeats, hugelie.

punysshid. And I am chargid at I shall onone hafe þe home agayn vnto þi place safe & sownd, for als mekull as þis day þi wyfe is wedd with a noder man; for now it is xv yere sen þou come fro hur." And with þat, when he had offerd, he take hym 4 vpp in Ynde, and onone he broght hym home to his awn yate in Ducheland. And his wyfe & hur husband, att war wedd þat same day, wer at meatt, & he come in & keste in hur copp per sho satt þe halfe of þe golde ryng. And when sho saw it sho take þe 8 tuder parte per-of & putt perto, & þai acordid; & here-by sho wyste he was hur husband, and per sho forsuke hur new husband & take hur to hur olde.

DCXXI.

Peregrinos deus in morte consolatur.

12

We rede in 'Vitis Patrum' how som tyme per was ij brethir, & þe tone was a pylgrem, and þe toder gaff hym vnto quiete & ryste. So it happid at þis pylgram dyed, and angels take his saule & flow up vnto hevyn per-with, & wolde hafe broght it in. And 16 þan our Lord said; "He was a little neeligent, bod becauce he was a pylgram, perfor take hym in." So onone after his other bruther dyed, and a gude olde man, þat saw aungels com to þe furst & not to þe latter, he axked our Lord why þis was. And 20 our Lord ansswerd hym agayn & sayd; "Þis pylgram in all his life had no comfurth of none of his frendis, and perfor me behuvis comfurthe¹ hym with myne angels; bod his bruther in his life had comfurth of his gude frendis, & per-for I comfurthid 24 hym not with myne aungels."

DCXXII.

Peregrinus a deo remuneratur.

Cesarius tellis how som tyme per was a cetysyn of Tulpytt þat hight Cono, & he went with other pylgramys vnto þe see; 28 and per he fell passand seke and dyed. And when he was dead-

¹ MS. comfute.

lyke, he began to wax passand mery, and his felows axkid hym
 whatt was cauce att he was so merye. He ansswerd agayn &
 sayd; "Whi sulde I nott be mery? Our Ladie was here & sayd
 4 vnto me, 'Cono! becauce þou left þi wife, þi childer, & all þi
 gudis for þe luff of my soñ, I shall wele reward þe.'" And with
 þat he cryed & said; "Behold! I se hevyñ oppyñ & a seatt
 ordand for me." And with þat he passid away, & his sawle went
 8 vpp vnto hye hevyñ.

*Peregrino inclinat ymago crucifixi. Supra de
 misericordia.*

Peregrinacio mentalis valet. Infra¹, Petri martiris.

DCXXIII.

12 *Pericula mundi sunt pertimenda².*

We rede in 'Dictis Barlaam' how som tyme per was a mañ þat
 fled from ane vnycorñ, and hym happend fall in-to a grete pytt.
 And as he felt, hym happend with his handis to gett holde be
 16 a buske at grew in þe syde of þe pytt, and his fete wer straye in
 a vessell³. So he lukid aboute hym & he saw ij myce, ane white &
 a noder blakk, & daylie þai gnew vppoñ þe rute of þis buske, to it
 was nerehand in sondre. And he consydurd þe depenes of þis
 20 pytt, & he saw per-in ane vglie dragon spowtand fyre. So he
 lukid vnto þe grownd peroff, & per he saw iiij neddyr-hedis knytt
 to-gedur. So he lukyd wpward, & he saw a dropp of hony drope
 in þe bewis of þis buske, & he, negligent of þe said perels, he
 24 thocht he wold not lese, bod he wold hafe þis drope of honye.
et c^o. Moraliter sic. Frendis! Be þis vnycorñ is vnderstond
 deade, & be þis pytt þe werld, and be þis buske þe lenthe of our
 lyfe, whilk þat be howris of þe day & of þe nyght, as a white
 28 mowce and a blak, cuttis it down; & be þe iiij neddyrs is vnder-
 stand þe iiij elementis þat mans body is made of, & be þe dragon

¹ MS. *Supra*.² So Lat. MSS. The English MS.
*has percanenda.*³ Harl. MS. *pedibus uase quodam
 impressus, for pedibus base quadam
 lubrica impressis.*

is vnderstand' heſt, and he þis drope of hony, þe ſwettnes of þis life, whilk who-ſo covattis er caſten in þe ſaid' *perels*.

*Periculis possunt adaptari multa que dicuntur
supra de morte et de mundo.* 4

DCXXIV.

Periurium eciam in hac vita punitur.

Cesarius tellis how þat þe deað of Bononye¹, beyng in þe dioces of Colayn, lent vnto a bruther þat he had' xx marcis of cone of mony of his kurk. And when þis deað was dead; his² bruther, 8 a knyght, denyed' þis ſaid' dett. And þe chanons, þat had no prefe *per-in*, made þis knyght for to ſwere *perfoſ*, and ſo he did, and forſwore hym. Bod when he went fro Bononye, whar he ſware, vnto his awn howſe-ward, hym happend' to ſtand' in myddeſt 12 of þe way ſtyll, & mott go no ferrer nor yitt turn' bak. And his tong was taken' from' hym, vnto he promysid' in his harte þat he ſulde turn' agayn vnto Bonoñ & knowlege his manesworñ athe & reſtoſ þe ſaid' money vnto þe chanons agayn. And ſo he did & 16 was hale.

*Periurio possunt adaptari que supra dicuntur de
iuramento.*

DCXXV.

Perseuerancia. Perseuerandum semper est in bono 20

We rede of one þat hight Iohn, þat was anc ankyr, þat was a mañ þat had lede anc iſt lyfe. And when he was compu[n]cto, he garte ſpar hym ſelfe in a grafe, and *per* he waſſhid' away his ſynnys with ſalte teris, and he lay oñ his kneis & his elbows, 24 and wolde not liſte vþ his een nor name þe name of almyghtie God; bod þar he enduryd a long tyme in his prayer. So *per* come fendis into þis grafe vnto hym, and cryed' vppon hym & ſayde;

¹ Harl. MS. decanus Bonnensis.

² MS. *repeats*, his.

“pou cursid' caytuff! Whatt duse pou here? For when pou was
 fulfyllid' with al maner of syn & vncleennes, & now pi strentth
 sufficies not to do no syn, now pou wilt liff in chastite and seme
 4 a gude maid. Turn agayn vnto vs, ffor pou erte one of vs.” And
 pañ a noder spak vnto hym & sayd; “What hopis pou att pis
 place shaft do þe gude? Do as pou hase done befor, & lyff in luste
 & lykyng of pi flessch; ffor what payn mott pou suffer moʒ in hell
 8 pañ pou suffres now?” And euer he lay styll & nothyng wold'
 say. And when þe fendis saw þatt, þai bett hym & gaff hym
 many a sore wownde, and þat anys, twyse, thryce, to so mekutt þat
 att þe laste þai lefte hym halfe deade. And þai cryed' with a
 12 hedus noyce & sayd': “Vicisti! Vicisti!” And with þat þai
 vanyshid' away, and nevr after apperid' vnto hym.

*Perseuerans in bono eciam mortem contempnit. Infra
 de silencio, ij.*

16 *Perseuerare debent novicij in deuocione. Supra de
 Novicio.*

DCXXVI.

Peticio. Petitur aliquando contrarium uolito.

Valerius tellis how on a tyme Grete Alexander was streken
 20 in a grete yre, & thoght to kaste down þe cetie of *Lapsatum*. So
 hym happend' mete sodanlie one þat was callid' *Anaximetes*, þat
 was his preceptur & his maister, and he was ashamyd to mete
 his maister becauce he was in suche ane angre, and he grawntid'
 24 his maister þat what þing som-eyur at he wolde axke hym, he
 wolde grawnt hym itt. And when þis *Anaximetes* hard' þis
 he said'; “Sur Kyng, I aske at þou dof pine envie ayeynste þe
 cetie of *Lapsatt*.” And he grawntid' hym it. And þus purgh his
 28 benefice was þe cetie sauid'.

*Petri Apostoli. Petrus cum voluit Petronillam
 sanauit et cum placuit eidem infirmitatem
 reddidit. Supra de infirmitate, iiij.*

DCXXVII.

Petri Martiris.

We rede in his Legend how on a tyme when he was at þe cetie of Melayn¹ & prechid þer, he disputid with a maister þat hight Hesiarcha² in presens of all þe prelattis of þe cetie. And þis 4 Hesiarcha said vnto hym; "O! þou fraward Petur! And þou be als holie as þies fond peple trowis, whi prayes þou noght þi God to putt a clowde betwix þaim & þe son, at þai dye nott for so grete hete as þai d[oo]? " And þis Petur ansswerd hym agayn & said; 8 "And þou wilt promytte me at þou shalt renownce þine heresie, I shall do as þou hase axkid." And þe heretykis, trowyng at þat myght not be done, cryed oppon þis maister, and bad hym make a promys. And yitt he wolde nott. Neuer-þe-les þis Petur, to 12 shew þe power of almightie God, and at He was former of al thyngis visible and invisible, made his prayer & made a cros agayn þe son; and þer apperid betwix þe son & þe peple a little clowde like a tent þat coverd þe peple fro þe son. And befor 16 þat was no clowde in all þe ayre.

DCXXVIII.

Petrus mortuum suscitauit.

We rede also in his Legend how þer was som tyme a womman in Flawndres, and when sho had born ij childer sho prayed Saynt 20 Petur for to helpe hur. And sho bare þe iiij childe and it was dead, and sho take þis childe & broght it vnto Saynt Petur & besoght hym hertelie perfor. And onone þis dead childe become whik. And when it was ordand þat at his baptym he sulde 24 be callid John, þe preste, not wittand what he suld say, namyd hym Petur; and þat name remaynyd with hym ewhils he lifid.

¹ Lat. MSS. *Apud Mediolanem.**strum heresiarcham examinante.*² Harl. MS. *et quemdam magi-*

DCXXIX.

Petrus monialem absentem sanauit¹.

We rede also in his Legend how *per* was a noñ in Lombardye
 þat had þe gutt grevuslie in hur kne, and sho cuthe not be helid
 4 *with* no medeyñ. And when sho hard tell at it was bod xiiij day
 iorney fro hur place vnto Mylayñ, þat at sho mot not do *with* hur
 bodye sho thoght to go in hur mynde. And ilka day sho sayd
 a hondreth patyr *noster*, and þus sho thoght ilk day to make
 8 a iorney. And onone as sho begañ þus for to go in hur² mynde,
 sho wex evur bettur and bettyr. And when sho did hur laste day
 iorney, & in hur mynde went vnto his tombe, kneland oñ hur kneis
 as sho had bene at hys tombe in hur prayer, sho said ouf hur
 12 psalter *with* a grete devocioñ. And be sho had done it, sho felid
 bod a litle of hur sekenes. And so sho turnyd agayñ *with* hur
 prayers as sho begañ, and be sho had done aif hur day iorneys, sho
 was al hole & sownd as evur sho was.

16 *Pietas. Pietati conueniunt multa [que dicuntur
 supra de elemosina, hospitalitate, leprosis et
 pauperibus³].*

DCXXX.

Pigricia. Pigricia semper est uitanda⁴.

20 Saynt Ierom tellis how som tyme *per* was ane olde monke, & he
 thoght to comfurth a slaw bruther of his, and sayd vnto hym in þis
 maner of wyse; "Som tyme *per* was a mañ þat had lande to
 be saweñ, bod becauce of his negligens it grew full off thornys
 24 & breers. So he bad his soñ go & clence itt of þaim. And when
 he come þerto, & saw *per* was so grete multitude of thornys &
 breers, he begañ to fayle in his herte & sayd vnto hym selfe;
 "When shall I hafe clensid aif pies?" And *with* þatt he layed

¹ MS. absentem nominavit et
 sanauit.

² MS. his.

³ From the Harl. MS.

⁴ Heading from the Arun. MS.

hym down & slepyd. And when his fadur knew how he did,
 he sayd vnto hym; "Soñ! wurke & clence evurilk day als mekuff
 grownd as þou occupyes when þou lyes oñ þe erthe & slepis."
 And he obeyed his fadurs commawndment and did so. And þus 4
 be little & little he clensid all þis grownd.

Piscator. Infra purgatorij, iij.

Pollucio nocturna aliquando non impedit commu-
 nionem et aliquando impedit. Supra de com- 8
 munionem, v.

DCXXXI.

Potencia. Potentes frequenter querunt occasiones
 contra pauperes.

Esopus tellis in his fables how þe lambe & þe wulfe war bothe 12
 thrustie, and þai come bothe vnto þe watir to drynk; & þe wulfe
 dranke abowñ, & þe lambe benethe. Thañ þe wulfe sayd vnto þe
 lambe; "Whi haste þou troubled þe watyr vnto me?" And
 þe lambe ansswerd hym agayñ & sayd; "How sulde I make 16
 þe watir drovy when itt come fro the vnto me?" And þañ þe
 wulfe said; "Whi¹ bannys þou me?" And þe lambe sayd;
 "Nay, I bañ þe nott." And þañ þe wulfe said; "Thi fadur did
 vnto me mekuff itt, and now I sañ venge me of the." And with 20
 þat he rañ oñ þe selie lambe and worod itt. And þis had þe
 lambe þat did no tryspas

Potus superfluus est vitandus. Supra de abstinentia,
 ebrietate et gula. 24

DCXXXII.

Preceptum. Preceptum eciam indiscretum nocet
 subdito inobedienti.

Cesarius tellis how þer was a monk som tyme of Ceustus ordur
 þat dyed, and he apperid vnto a bruther of his and requirid hym 28

¹ MS. whañ. Lat. MSS. cur.

of his estate. And þe dead monk ansswerd agayn & sayd;
 “I trowed neuer God had bene so straye, ffor He thynkis of
 þe leste thyng. Bod God,” he said, “for-giff ouȝt prelattis, for þai
 4 make vs oftsithis to vnder-go great paynys, & many. And He
 byndys hugelie þe preceptis of þaim when þai commawnd anythyng
 vndiscretelie, & þer subgettis giffis little hede þerto, or els sett it at
 noght; & so it is reservid vnto þe laste iugementt.”

8 *Precepto conveniunt que dicuntur supra de obe-*
diencia.

DCXXXIII.

Predestinacio. Predestinacioni innitentes multi
decipiuntur.

12 Cesarius tellis of one þat hight Lodowicus, Lattgravius Thu-
 rungie, þat was a letterd man, & he was deseyvid with suche
 ane errour at he said hym burd nedis be sayd & he wer destanyed
 þerto, or els he sulde be dampned and he war destanyd þerto.
 16 And also he said he mott not fle þe howȝ of his dead, nor nowder
 lenthe it nor shorten itt; and for þis, with-owtyn any drede,
 he gaff hym vnto all maner of vices. So att þe laste he fell
 in a huge sekenes, & he garte gett hym a leche, and prayed hym
 20 to take hym in cure and amend hym of his sekenes. And þis
 leche was wele lernyd, not aloneli in lechecraft, bod also in
 dyvynyte, and knew wele enogh his errour, and said vnto hym
 in þis maner of wyse; “Sur, and þe day of your dead be commed,
 24 þai it wer in vayn þat I sulde do any cure vppoȝ you.” And þe
 seke man axkid hym why he sayd so, & said; “I know well
 enogh bod if I hafe sone helpe I moȝ dy befoȝ þe tyme.” Than
 þe leche sayd vnto hym; “And ye trow at your lyfe may be
 28 lenthend be þe vertue of medcyns, wharto denye ye to do penance,
 þat is medcyn of þe sawle?” And þai þis Lattgravius, con-
 sydurand þe vertue of his wurdis, sayd vnto hym in þis maner of
 wise; “Fro hens furth be þou þe leche of my sawle; ffor be
 32 þi medycynable tong I trow at God shaft delyver me from my
 moste errour.”

DCXXXIV.

Predicacio. *Predicandum sincere*¹ *est propter deum.*

Cesarius tellis how *per* was ane of þe Premonstracencis ordur þat, when he had prechid of þe cros, he dyed and apperid vnto his felow. And he axkid hynd how at it stude with hynd, and he 4 ansswerd agaynd & sayd; “When I dyed devuls vmbelappid me², and ane of þaim sayd, ‘þou kepyd neuer trewlye þine ordur.’ And a noder said, ‘þou prechid neuer trewlie for Goddis cauce.’ And I vnderstude at þai said bothe trewlie, and I was nerehand in 8 despayr becauce *per* was none att ansswer for me. And það almyghti God held me with His hand & sayd; ‘ffolow Me, ffor þou prechid for Me.’ And onone þe fendes fledd, and I folowid Cryste vnto evurlastand ioy; and I had none other paynd bod aloneli þis 12 drede.”

DCXXXV.

Predicatori infundit deus aliquando scienciam.

Cesarius tellis how some tyme *per* was a symeple monke, & he was bod ane ydiott, bod he was devowte. And on a tyme hynd 16 thocht in his slepe þat he was ravisshid in-to hevyn, & was cled in aray like a dekynd befor God, as he sulde hafe red þe gospell. And when he sulde hafe axked þe blissing³, hynd þoght at þis was sayd vnto hynd; “Fro þis day forward þou shaft hafe connyng & vertue 20 in prechyng þe wurd of God.” And he was gretelie mervaylid of þis vision at hynd þoght he saw so oppynlie, and þoght he wold rede þe gospell þat day, if so wer at þe sacrestan ordand hynd suche a stole and a vestement as he saw in hevyn; ffor það 24 he wold trow at his vision wer trew. And so when he come in-to þe revestiarie, & saw þe stole and þe vestiment at was layd furth for þe dekynd, he knew it wele enogh; & það he was certaynd of his vision and went vnto his abbott & tolde hynd all þat he had 28

¹ MS. scincere.

³ MS. blissid. Harl. MS. a quo cum

² MS. þaim. Lat. MSS. circumde- benedictionem acciperet.
derunt me demones.

sene. And he commandid^r hym^o go rede þe gospell & for to preche. And so he did^r; and he sett vnto prechyng and prechid^r so clerlike at vnto þis day his saying is taken for auctorite. And all men þat
 4 hard^r hym^o had grete mervayle how þat he, þat had no connyng befor^e, had so connynglie prechud, & had so grett perfeccioⁿ in conyng.

Predicantes demon nititur impedire. Supra de
 8 auditu.

DCXXXVI.

Predicator ea que predicat debet facere.

Iohannes Anachorita was a monk in wyldernes, and was enowrned^r with þe flour of all maner of vertues; and he was
 12 in bodey lyke vnto ane aunget^r. And he was sent ilk day his fude froⁿ almyghti God^d, ffor evure day he wold^r go into his cafe, & þer he fand a burd, & bread sett þer vppon þat was passand white & of a mervalus swetnes. & when^e he had etyⁿ þer-of,
 16 he wold^r þonk God^d & go vnto his prayers and his ympnes. And when^e he began^d to hafe a ioy of his merettis, onone þer entred into hym^o certan^e desyris of his witt be little & litle, at he mot vnnethis purseyve þaim, and afterward^r gretter, vnto so much at he wexid
 20 necligent, & mo^r slow in his prayers þan^e he was wunte to be. And so þer folowid^r in his hert fowle thoghtis & wykki^d, & he made no charge to correcte hym^o for þies little thyngis. So on^e a tyme when^e he was strekyⁿ with a grete luste of his fless^h,
 24 he went into his cafe to take hym^o bread^r, and he fand bread^r, bod it was browner somwhatt þan^e ¹ þe toder was; & he had grete mervell þeroff & was passand^r hevye. Notwithstondyng he ete þerof and refresshid^r hym^o. And vppon þe toder day his thoghtis
 28 grew apoⁿ hym^o, & on^e þe nyght hym^o thocht he lay be a wommaⁿ; neuer-þe-les in þe mornyng he went vnto his prayers, & stude with a waveryng ee and a waveryng mynde. So he went into his

¹ MS. þat.

cave to take hym̄ meate, and he fand a lafe, bcd it was passand
 brow̄, & hard *perwith*, and as it had bene gnawēd all aboute
 with myce. And þān he began to make sorow & weppyd, bod his
 sorow was not so great to distroy þe flawmys of his ill thoghtis. 4
 So at þe laste he was ouercommēd with thoghtis, to so much þat
 at mydnyght he rase & went vnto þe cetie; and whēd it was day
 he was war of a lityll celi of freers & he was werye, & *per* he
 restid̄ hym̄. And þe brethur began to axke of hym̄, as of a wyse 8
 fadur, who may esshew þe temptacions of þe deuill & euill thoghtis.
 And þān he sufficientlie techand̄ paind̄ turnyd̄ agayn vnto hym̄
 selfe & sayd̄; "How may I command̄ other men̄ & is deseyvid̄
 my selfe?" And þān he said̄ vnto hym̄ selfe þus; "O þou 12
 wriche! Do furste þi selfe at þou techis oper men̄ to do." And he
 tuke his lefe at his brethur & rān als faste as he myght into
 wyldernys vnto his cafe agayn, & *per* he sparrid̄ hym̄ selfe *perin*,
 & cled his bodie in hare & putt askis on̄ his head. & *per* he lay 16
 a long tyme in prayers & wepyngis, vnto ane angel̄ come vnto
 hym̄ & sayd̄; "Almighti God hase reseyvid̄ þi prayers and þi
 penance, bod fro hens furth bewar at þou wex no mō prowde, and
 so be deseyvid̄ whēd þou leste wenys." 20

DCXXXVII.

Predicator devotus vbique feruenter predicat.

We rede in þe 'Gestis of Bede' whēd for grete age his sight
 faylid̄ hym̄, he had a leder to lede hym̄ to townes & castels, & in
 evur-ilk place *per* he come he wolde *preche* þe wurde of God. So 24
 on̄ a tyme as þai went þurgh a valie full of stonys, his leder
 in a skorn̄ tolde hym̄ at *per* was a huge peple, þat bade vppōn
 hym̄ in sylence to here hym̄ *preche*, and þān he began̄ ferventlie
 to *preche*. And whēd he had done, & concludid̄ his sermōn with 28
 'per omnia secula seculorum,' onone, as men̄ sais, þe stonys with a
 hye voyce cried̄ & sayd̄; "Amen! Venerabilis pater!" Som̄ says
 þat aungels ansswerd̄ & sayd̄; "Amen! Bene, venerabilis pater,
 dixisti!" 32

DCXXXVIII.

Predicator discrete debet predicare secundum condiciones audientium.

Valerius tellis how som tyme *per* was at Athens a yong mañ þat
 4 hight Pollonius, & he was gyffēd to suche luste of his bodie þat he
 had grete ioy in his infame. So oñ a tyme he was at a feste, &
 he satt *per* not aloneliē vnto þe soñ sett, bod also vnto þe morñ at
 þe soñ rase. & he was full of wyne and of gude meatis, & had
 8 enoyntid^r hyñ *with* precious oyntementis, he cled hyñ in gay
 clothyng, & made hyñ a gay head^r & went home. So hyñ happend
 se þe scolehowse dure oppyñ of one þat hight Zenocrates þat was
 techand^r; he went in at he mot here what he said^r. And wheñ aft
 12 þe scolers loghe at hyñ & had grete disdeyñ at he come in, þis
 Zenocrates *with* a merie chere begañ to preche hyñ of sobernes
 and temperans, not-with-stondyng all þat he sayd^r befo^r. And
 þurgh sadnes of his wurdis þis Pollonius was greteliē movid^r,
 16 so þat he keste of þe hatt þat was oñ his head, & afterward^r
 he keste of his gay clothyng & was passand^r glad of his prechyng.
 And at þe laste he lefte all his luste & lykyng þat he had in
 lychorie, and become a gude mañ. And þus *with* medeyñ of ane
 20 how^r he was helid^r of all hys infame. *et c^o.*

DCXXXIX.

Predicacio cum bono modo et gestu multum valet.

Valerius tellis of one þat hight Eschines commendid greteliē
 Demostenis eloquens¹; and he said^r he consydurid^r *per*in a bytter
 24 strenth of ceñ and a ferdfull chere, and a hevye burdyñ, & in
 evure wurd^r a sownd^r of voyce, & at he knew *per*-in þe spedefull
 movyngis of þe bodie, vnto so mekill þat nothyng mot be putt vnto
 þe nede *per*off. Neuer-þe-les a giete parte of Demostenes wantys
 28 wheñ it is red^r, mo^r þañ wheñ it is hard^r.

Predo. Predonem deus in hac vita remunerat si aliqua bona ab eo sint facta. Infra de remuneracione.

¹ MS. Eschines Demostenis commendid greteliē eloquens. Harl. MS.

Eschines Demostenis eloquentiam commendabat.

DCXL.

Prelatus ratione carnalitatis non debet eligi.

Valerius tellis of one Fabius, þat was a grete cowncelur of Rome; & he govern[*id*] nobyllie after his grawncer & his fadur þe offes of cownceñ þat he bare. So oñ a tyme þe peple desyrid 4 gretelie þat his soñ sulde be made a cowncelur of Rome, and he alone, als muche as he myght, laburde to lett it. Notwithstanding he was not dowtand of þe vertues of hys scñ, for he was passand connyng, bod for cauce he wold not hafe many maisters in 8 one howshold.

Prelatus non debet eligi puer. Infra de puero, iij.

Prelatus non debet eligi pauper vel auarus. Supra de balliuo.

12

DCXLI.

Prelatus debet condescendere moribus subditorum.

Valerius tellis how oñ a tyme þe consullis of Rome desyrid gretelie one þat hyght Manliciosus¹ to be of cownceñ with þaim, and evur he excusid hyñ & sayd nay, & said his syght faylid hyñ; 16 bod nevur þe-les þai añ laburd hyñ hugelie therto². And evur he bad þaim take a noder in-to þat wurschup, ffor he said; "And ye make me to bere itt, I may not suffer your maners, nor ye may not suffer me to hafe rewle abowñ you, nor ye wull not fulfyñ my 20 commandmenttis."

DCXLII.

Prelatus non debet se ingerere.

Hugo Florianensis tellis when þe knyghtis of Rome saw Vaspasyañ, at he was a nobyl mañ and a redy to cownceñ, and 24 comfurthable to yong men in batell, þai besoght hyñ at he wold take governance of þe empyre of Rome. And when he denyed

¹ Harl. MS. Cum consulatus Manlio, seni, . . . offerretur.

² MS. repeats, hugelie, here.

paim & sayd he was not wurthie perto, & pai laburd hynd perto
 daylie, at þe laste he grauntyd vnto paim, þuf all it wer agayns his
 will, at he wulde furste tytter take þe charge of þe empyre rather
 4 þaȝ þe wurschuþ þeroff. And when he had resevyd þe empyre
 he sayd þat in his begynnyng onone he wold clens paim at wer
 fowle, & putt vnwurthi men oute of þer placis and fulfyll þair
 rownd with honeste men. And he was neuer prowde nor statelye,
 8 bod all-way consydurd of what kynryd at he come; & he wold
 neuer do grete punysshment for offens.

DCXLIII.

Prelatus non debet superbire.

Helinandus tellis how som tyme in þe kyngdom of Iurie þer
 12 was a hurd-maȝ þat hight Gygens, þat oȝ a tyme after a grete
 rayȝ he went dowȝ in-to a law crak in þe erde, and þer he fande
 a maȝ dead, syttand vppon a hors of bras. And vppon his fynger
 he fande a ryng, be þe whilk he made hynd selfe invisible, & lay
 16 be þe whene; & als sone as sho knew þis sho garte sla þe kyng¹, &
 he vsurpid þe kyngdom. And Valerius tellis þat when he had
 getten þe kyngdom be þis chawnce, he wexid so prowde þat
 he axkid cownceit of Apollo his god, if þer war any in þis werld
 20 þat was happyer þaȝ he was. And Apollo ansswerd hynd agayȝ
 & sayd; "þou sulde be bettur provid with sekurtie of a sheperde
 tofall þaȝ for to hafe a grete hall & lathis, & giff þi selfe to grete
 charge and besynes; for it is bettur vnto a maȝ [hafe] bod att
 24 hynd nedis vnto his lyfe, and so for to hald hynd plesid, þaȝ for to
 gett hynd samen grete tresurs & evur lyff in drede and covatyce."

DCXLIV.

*Prelatus non debet esse crudelis nec facere vnde
odio habeatur.*

28 Valerius tellis how oȝ a tyme when Dionisius Situlus shewid
 hynd selfe vnto his [suggettis]² moȝ to be a tyraunt þaȝ a prince,

¹ MS. kyngdom, -dom erased.² Lat. MSS. subditis suis; Engl. MS. tyrandis.

he was so hatefull vnto all men at all folk desyrid at he had had a myschefe. Neuer-pe-les one old wyfe evurilk day in matyn-tyme prayed vnto per goddis to kepe hym hale & sownd. And when he asked hur pe cauce at sho did so for, and sho ansswerd hym agayn 4 & sayd; "Me had levur hafe pe a grevus tyrand as pou erte, pain pou sulde dye & a war succede after pe; and herfor I bow down my head & prayes for the." & when he herd hur say þus¹ he wexid confusid & ashamyd, and began to forthynk and amend 8 hym.

Prelatus aliquando morte subitanea moritur. Supra de archidiacono.

Prelatus a demone aliquando deportatur. Supra de 12 demone, v.

Prelatus eciam malus² debet subditos in disciplina tenere. Supra de abbatissa³, i.

DCXLV.

Prelatus debet esse communis et affabilis [omnibus]⁴. 16

Seutonium tellis how þat when Titus was made emperour, he vsid to make mony ryall festis, & he wold dispyse no cetysyn, bod gladlie wold speke with þaim & here what þai sayd; & he wold neuer gyff o man bettyr gyfte þan a noder. And he was so 20 beneuolus at he wold latt none go away from hym with-owtynd a gude hope. So on a tyme his howshold-men counceld hym at he sulde not do so, and he ansswerd þaim agayn & sayd per sulde no man go hevylye away purgh pe wurdis of a prince. So on 24 a day when he went to supper, he vmthoght hym how þat he had þat day nothyng nowder gyffen nor lent, and he said unto hym selfe; "Diem perdidisti." Also Eutropius tellis of Troiayn, þat when his frendis blamyd hym for he was so hamelie with evure 28 man, he ansswerd agayn & said; "Ane emperour sulde be such a

¹ MS. *repeats*, þus.

² MS. *malos*.

³ *Reference from Lat. MSS.*

⁴ *From Lat. MSS.*

mañ outeward'anence his commons as he wold'pai war inward' vnto
hym agayn."

Prelatus pauperes debet habere in reuerencia. *Supra*
4 de iudicio vltimo.

Prelatus non debet cito credere contra subditos.
Supra de accusacione, iij.

Prelati aliqui nolunt audire nisi placencia. *Supra* de
8 adulatione.

Prelati debent beneficia dare dignis. *Supra* de
beneficio, ij.

Prelati non debent munera suscipere. *Supra* de
12 munere, ij.

Prelatus debet esse liberalis. *Supra* de liberalitate.

Prelatus debet fugere rapinam. *Infra* de rapina, j.

DCXLVI.

Prelatus statuta sua servare debet.

16 Valerius tellis how one þat was callid' Licinius ordand' a law,
þat no mañ suld' by our l acre of land; and he boght many ma.
And vnder grace of a fenyng he excusyd' hym þerof & gaff parte
þeroff vnto his soñ. And for þis he was accusyd', furst þat he
20 made a law & chargid' it to be kepyd', & syne þat he was furste at
brak it hym selfe.

Prelatus non debet esse nimis rigidus vel durus.
Supra de abbate, ij.

24 Prelato possunt adaptari fere omnia que dicuntur
supra de abbate.

Prelatus debet esse constans in execucione officij sui.
Supra de Ambrosio, j.

28 Prelatus infirmis debet condescendere. *Supra* de
leproso, i, & ij.

Prelatus debet compati peccatoribus. Supra de abbate, ij.

Prepositus dampnatur. Supra de demone, v.

Presciencia. Prescitus potest saluari. Supra de 4 predestinacione.

Presciunt demones aliqua futura. Supra de demone, iv¹.

DCXLVII.

Presumpcio. Presumunt aliqui plus quam deberent 8 de statu suo.

We rede in 'Vitis Patrum' of ane abbott þat hight Iohn, þat poght he wold' seryff allmyghtie God in maner as aungels duse, and he dofid' all his clothis and he stude all a weke so in wylder- 12 nes. And when he was like to periss' for hunger & was shrewdillie wowndid' with waspis & fleis, he turnyd' agayn vnto his bruther dure, & knokkid' per-att. And he axkid' who was per, and he sayd'; "I, Iohn." And his bruther ansswerd' agayn & sayd; 16 "Nay, it is not Iohn, for Iohn is made ane aungeſt & wyll be no mo' emang men." And he said' agayn; "Forsuthe I am he." And he wold' not oppyn þe dure, bod lete hym alone stondyng per vnto in þe mornyng on þe toder day. And þan he oppynd' þe dure 20 & said' vnto hym; "And þou be a man, þou hase myster to hafe þe dure opynd', and to hafe meatt and warm þe; and if þou be ane angeſt, wharto desyris þou to come in-to my cell?" And þan þis Iohn sayd' agayn vnto hym; "Bruther, I pray þe forgyff me, 24 ffor I know my selfe þat I hafe synnyd'."

Presumptuosus aliquando cadit in peccatum. Supra de carne, iij.

Presumpcio nimia de se ipso aufert dei beneficia. 28 Supra de predicare, iij.

Presumpcio est aliquando occasio desperationis. Supra de peccato, ij.

¹ MS. v.

*Presumunt aliquando religiosi nimis de statu suo in
comparacione secularium. Supra de Basilio, j.*
Presumptuosus debet humiliari ex consideracione sui.

4 *Supra de consideracione, ij.*

DCXLVIII.

Presumptuosum est verb[a] subtilia et alta loqui.

We rede in ‘*Dictis Patrum*’¹ of ane ankyr, when he come vnto
pe cetie of Pemenen, þer was a gude mañ reseyvid^t with gladnes
8 hym. And as þai satt, þis ankyr begañ to talke of holie writt,
and of privaties of hevyn. And þañ þis olde mañ turnyd^t his face
vnto a noder of his brethir, and wold^t nothyng ansswer þis ankyr;
and so he went furth and was passand hevye. So a disciple come
12 vnto þis olde abbott & sayd^t; “For þe come þis mañ hedur, þat
had grete myrth at home in his awñ place, and þou dedeynys
not now to speke vnto hym.” This olde abbott ansswerd^t hym
ayeyñ & sayd^t; “He is a mañ of hie placys, & spek^tis all of hevyn-
16 lie thyngis; and I añ a mañ of law place, and vnnethis I may
vnderstond erdlie thyngis.” And þis dissiple went furth & tolde
þis ankir what he said. And he was gretelie compuncte here-with,
& went in-to þis olde abbott agayñ & said^t vnto hym; “What
20 shall² I do, ffadur abbott? For þe passions of my sawle hase
lordschup on me.” And þañ þis old^t abbott had ioi of hym
& sayd^t; “Now þou erte welcomñ, fadur. Oppyn þerfor my mowthe
and I sañ fulfyll it with þi gudis.” And with þis wurd^t þis ankir
24 was gretlie comfurthid^t & sayde; “Forsuthe it is a gude way
at þou holdes, & a trew.” And þañ he thankid^t þis olde abbott &
went agayñ vnto his awñ region.

Presumptuosus frequenter credit habere gratias quas
28 *non habet. Supra de cantu*³ *et de obediencia.*
Princeps debet esse compositus in aspectu. Supra
de aspectu.

¹ MS. *repeats*, we rede.

² MS. *shat*.

³ So the Latin versions. The
English MS. *has cantiri*.

Princeps non debet esse odiosus subditis. *Supra de prelato.*

Principi possunt adaptari multa que dicuntur *supra de abbate, iudice et prelato.* 4

Princeps subito moritur. *Supra de morte, iij.*

Princeps debet humiliter suscipere correccionem. *Supra de Ambrosio*¹.

Probacio. Probat deus aliquos. *Infra de temptacione, vij.*

DCXLIX.

Prodigalitas multa mala facit.

Seutonius tellis how þat Nero þe emperour was so statelie þat he trowed þe frute of² riches and of money was no nodur þing 12
bod ordynance made for a mans expens, vnto so mekull at he wuld nevr were a garment twyce, and he wold fyssh with a nett made of gold wyre, and all þe duris of his pales was made of evurye & enowntid with precious oyntementis. And he had rownd 16
chawmers þerin, þat day & nyght turnyd abowte as þe firmament duse. And yit at þe laste hym þoght he had not tresur enogh, bod he gart punyssh and sla dyvers ryche men at he myght hafe þer gudis. 20

DCL.

Promissio. Promissum debet solui.

Petrus Alphonsis³ tellis how som tyme þer was a knygh[t], and hym happend on a tyme to lose a sakett and a thowsand talentis þerin and a serpent of gold; and a pure man happend to 24
fynd itt. And he garte cry it in þe markett, & promysid in his cry þat he patt had fon itt sulde hafe for þe fyndyng þerof a hondreth of þe talentis with gude will. So þis pure man at fand it þoght hym had levur hafe les with-owten syn þan more 28

¹ MS. ambrosio.² MS. repeats, of.³ MS. Alphensis, as elsewhere, for Alphonsus.

with syn, þuf all his wyfe agayn-said it, [&] gaff agayn þis sakett vnto þe knyght & askid þerof a hondreth talentis as he promysid in his cry. Bod þe riche man, when he had þe sakett agayn, 4 wolde not pay þe salfay, and he said þer was ij serpentis of gold in þe sakett, & at þe pure man had with-drawen þe tone of þain. And þe pure man said nay; so he complenyd of þis pure man & þai war bothe broght afor þe knyng. And evur-ilk man held 8 with þe riche man; & none with þe pure man. So þer was a philosophyr & he had grete petie of þis pure man, and sayd vnto þe kyng in þis maner of wyse; "Sur kyng! It is mekuf to trow vnto þis riche man, for he wold not say at he loste ij serpentis of 12 gold bod if he did so. And on þe toder partie, þis pure man at fand þis gude, and he had not bene a gude man and a trew, he mot hafe holden all þis gude privalie, & nevir giffen it agayn. And þerfor call þe riche man & say vnto hym in þis maner of 16 wyse; 'This sakett and þis gold is not pine, for þou says þou lost ij serpentynys & here-in is bod one,' & kepe þis styll in your handis & gar cry agayn in þe markett a sakett with ij serpentynys þerin." And when þis riche man hard þis, at he sulde be þus betyn with 20 þis awn staff, he grawntyd vnto þe kyng at he said þer was ij serpentynys in þe sackett when þer was bod one, becauce he wold nott hafe gyffen þe pure man a hondreth talentis to safye, as he promysid he sulde do. And when þe kyng hard þis, he made 24 þe riche man to pay vnto þis pure man þis hundreth talenttis, as he promysid he sulde doo.

Promittunt multi multa que non soluunt. Supra de amicia ¹.

28 *Promocio* ². *Promocionem in temporalibus impedit aliquando auaricia. Supra de auaricia, iij* ³.

DCLI.

Proprietas. Proprium non debet habere religiosus.

Cesarius tellis how som tyme in Pycardye, þer was ane abbay of 32 Ceustus ordur, þer was a lewid monk, and hym happend fast seke

¹ MS. amicia.

² MS. promocio.

³ MS. ij.

and lyke to dye. And he was shrevyn, and þaȝ þe sacrament was broght to hym and he was howseld; and when it was in his mouth he myght nowder chew it nor swelow it. Neuer þe-les þe same day, a little befor, he had etyn a heȝ be his ane. So hym 4 happend sone for to dye, and when he was dead þer was foȝ with hym v soldi, not of clene syluer bod of coppur; and her-for it was demyd þat he myght not ressayfe his sacrament.

Proprium aliquando est causa confusionis religioso. 8
Infra de simonia, i.

DCLII.

Proprietarius in sterquilinio sepeliri debet.

Saynt Gregor tellis how som tyme þer was a monk in ane abbay, and he was a leche, & he had a noder bruther, monke in þe same 12 place. So hym happynd fall seke, bowȝ to dye, & þer was foȝ emang his medcyns iij nobles of gold. And when Saynt Gregur saw þaim he made mekuȝ sorow what he sulde do here-in, in clensyng of hym þat was bowȝ to dye, and in exsample also 16 of þaim at warr olyfe. And herefor he commawndid at none of his brethyr bod his full bruther sulde speke with hym, nor gyff hym no wurd of comfurth, bod at his bruther sulde tell hym þat his brethir vggid with hym because he kepyd golde privalie 20 vnto hym selfe. And when he wiste þis he made mykyȝ sorow, and in þis sorow and wepyng he decesid. And when he was dead, Saynt Gregor commandid he sulde be beryd in a myddyng, and at þe money sulde be casteȝ oȝ hym, and at þai sulde say when þai 24 keste it; "*pecunia tua tecum sit in perdicionem.*" þurgh þe whilk þing it sulde be bothe punyssment to hym þat dyed, & ferdfulnes to þaim þat lifid, at þe bitternes of dead mott do away his syn, and at þis penance done vnto hym mot flay þaim att war 28 oȝ lyfe. And þus it was done. So afterward þe monkis durste nevir prive to þer selfe kepe no maner of þing, and it war nevir so feble. And when xxx dayes war passyd he had compassion of þis monk, and garte say mes for hym xxx dayes. And when þies 32 war passid he apperid vnto his bruther germaȝ, & sayd vnto

hynd; "Vnto now it was bod ill with me, bod now I thank God it is wele, ffor þis day I reseývid my howsyll."

Proprietarius monachus est excommunicandus¹.

⁴ Supra de absolucionē, ij.

Proprietarius *eciam* post mortem absoluitur. Supra de absolucionē, ij.

Propria voluntas est deserenda. Infra de voluntate, j.

⁸ Propositum bonum debet impleri. Infra de voto et voluntate.

DCLIII.

Prosperitas est aliquando signum aduersitatis future.

We rede in þe 'Legend of Saynt Ambros' how oñ a tyme
¹² as Saynt Ambros went to Rome-ward and was herberd at a riche
 mañ howse in a towñ in Tussie, he emang oder carpyngis askid
 hynd of his astate. And he ansswerd agaynd & sayd; "Sur,
 my state was evur happie & glorious, ffor I hafe at will grete
¹⁶ riches, many *servandis*, many childer, & many cussyns, and all
 þies I hafe evur had at my liste. And I had nevur none aduer-
 sitie." And when Saynt Ambros hard þis, he had mekull mervell
 & sayd vnto his felows; "Ryse, go we hyne, for God is not in þis
²⁰ place; and *perfor* haste us hyne at þe vengeance of God tak
 vs not here." So in þe mornyng þai² gatt þaim faste vp & wente
 þer wayes; and when þai war passid a little, þai lukid behynd
 þaim, and sodanly þe erth oppynd and swolud þis mañ & all
²⁴ þat longid vnto hynd, at þer was nothyng left aboue erde. And
 when Saynt Ambros saw þis, he sayd vnto his felaschup; "Lo!
 brethur, how mercyfull at God is! For He sparis þaim at He
 sendis aduersitie & truble in þis werld, & how felly He is grevud
²⁸ vnto þaim at He sendis prosperite and no dissesse." And in witnes
 here-of yit vnto þis day in þat³ place þer is a passand depe
 dyke⁴, callid þe riche mañ pitt of Tuscan⁵.

¹ MS. excominicanus.

² MS. þat.

³ MS. þa.ñ.

⁴ MS. repeats, dyke.

⁵ *This Legend has two hands pointing to it, nota, written above them.*

DCLIV.

Providencia dei infallibilis est.

We rede of þe kyng of Crete he was a semelie mañ, & he had a nygromancier in his courte at hight Estus. And þis kyng had a doghter, and þis Estus happend to gett hur *with* childe. And 4 when it was born, for tene þis kyng hur fadur garte caste it oute in þe wud emang wylde bestis. So *with-in* a while after hunters fand it in a cafe emang wyle bestis, & *per* it was nurisshid *with* hur mylk. And when it was broght home in a straye gate whar s catell vsyd to com by, and when he saw þai wolde do it no skathe bod rather norysshid it, he commaundið at it sulde be casteñ vnto hundis þat long had bene kepyd fastyng, at þai mott destroy itt, & þai wold do it no skathe. & þañ he garte 12 caste it emang swyne at þai mott devowd it; and *per* it was nurisshid on a sew papp. And when he saw þat, he garte caste it in-to þe occiañ; and when it was casteñ *per*, þis Estus, þe fadur perof, be his craft broght it vnto þe land agayñ whikk; & *per* it was 16 nurisshid *with* a hynde. And fro thens furth it wexid so swyfte of fute at whare at evur þe hartys went it wold go *with* pain. So at þe laste it was taken in a snare, & broght to þe kyng & gyffed hym to a present. And onone he knew it & had compassion peroff, & 20 garte name it & nurtur it; & þe name *per-of* was Avidus. And afterward he made it his successur. And þis kyng Avidus, as we rede, was furste þat evur garte tame oxen & lerid þaim to draw; and he was furst þat evur sand pleugh, & he taght men to plew & 24 to saw whete & oper cornys¹.

Providet Deus suis in necessarijs. Supra Benedicti
et de hospite, iij, et iiij.

DCLV.

Providencia in futurum est laudabilis.

28

Barlaam tellis how þat in a cetie beyond se þe cetysyns had suche a custom þat euerrilk yere þai wolde chalange a strange

¹ A sidenote here has a small hand pointing to the words [Su]pra de [in]vencione aratri.

mañ, & chese hym vnto þer kyng þat knew nothyng of þe lawis
of þe cetie. And alway fro he war chosyñ he suld hafe his com-
mandmentis fulfyllid vnto þe yere end, & what at evur he bad be
4 sude be done. And when þat yere was gone, when hym thoght
he was in his moste sekurtie & his moste mirthe, sodanlie þe
cetyzens wolde rise vppon hym and wolde take from hym þe
kyngis crown & nakyñ hym & harle hym þurgh þe cetie, & send
8 hym in-to ane yle in þe se þer he sulde nowder hafe mete nor
clothe, bod at he sulde þer dye for hunger & sorow. So on a tyme
þer was a mañ made kyng þat vnderstode þis custom & þis law at
þai hadd, and when he was made kyng he garte opyñ þe kyngis
12 tresurie, and sent a grete cotype þeroff into þis yle. And when
his yere was done & he was sent into þis ile, he had habundance
enogh of riches at he had ordand for þe hys wisdom ewhyls
he liffid as a kyng in þe cete.

16 *Prudencia necessaria est multis. Supra de cautela
et provisione.*

DCLVI.

Puer desponsauit ymaginem beate Marie Virginis.

We rede in þe 'Mereclas of Our Ladye' how som tyme þer was
20 a felaship of childer þat vsid to play at hand-ball befor a kurk;
and þer was one of þaim þat had on his hand a ryng whilk þat
a maydyn þat luffid hym be flesshly luff had gyffed hym. And
he was ferde at he with his faste rynyng at þe ball sulde breke it,
24 and he went in-to þe kurk to gyff som bodie it to kepe to he had
laykid hym. And when he come befor þe ymage of our Lady, he
stude mervelland and beheld hur fayrnes, & he set hym down on
his kne and deuotellie sayd afor hur his Ave Maria. And when
28 he had done he said vnto hur; "Forsuth, Ladie, þou erte fayrer
þañ any oþer & moʒr fayr þañ sho þat gaff me þis ryng, and þerfor
I forsake hur. I, fro hens furth, I will luff the, so at þou wyll luff
me agayn." And he profurd þe ryng vnto þe ymage synger, and
32 þe ymage put furth hur synger streght & he putt it on. And
þañ þe synger closyd agayn vnto þe ymage as it was are. And

when he saw þis he had grete mervell þeroff & callid his felous & tolde þaim & lete þaim se itt. So afterward hynd happend breke þis promys and was wed; and on þe furste nyght at he was wed our Ladie come & lay betwix hynd & his wyfe, & putt furth 4 hur hand & lete hynd se þe ryng on hur fynger, & reprovid hynd þat he had broken his behest. So with þat he wakynd & grapyd after þe ymage¹ & fand hur not þer, & lay styll & trowed þat it had bene bod a fantasye. So afterward sho apperid vnto hynd 8 & thretid hynd att he was ferd for hur. And when he wakend on þe mornd, at evynd privalie he forsuke his wyfe & all his gudis & went to wyldernes, and þer devotelie he servid our Ladie vnto his lyfis ende.

12

DCLVII.

Puer ex actibus suis *quandoque* declarat qualis sit
futurus.

We rede in 'Cronicles' how on a tyme kyng Agibundus, kyng of Lombardie, soiornd in Germanye, he fasted & walkid abowte, 16 & he fand casteid in piscinam vij childer be a common womman for to sla þaim; and all þies þis same common womman had borid. And when þis knyght saw þaim he had grete mervayle and put down a spere-shafte vnto þaim. And ane of þaim gat þe 20 shafte with his hand be þe end & helde it styll. And þe kyng had mervell here-of & pullid hynd vp, & garte nuryssh hynd and namyd hynd Lawncelott², þat is als much to say as he þat sal be a grete man in tyme to com. So afterward hynd happend 24 to be of so grete nobylnes þat when þe kyng was dead þe Lombardis made hynd þer kyng.

Puer in purgatorio punitur. Supra de blasfemia.

DCLVIII.

Puer non debet eligi in *prelatum* vel *presule*m. 28

³ Helinandus tellis how þat Adrianus þe emperour on a tyme wolde algatis make his son emperour in his life. And his princes

¹ MS. ymange.

² Harl. MS. Lamissionem. Arund. MS. Lancissionem.

³ This *Exemplum* is corrupt and part has been omitted from the Latin versions.

440 658. *Youths not to bear Office.* 659. *Beauty disfigured.*

unsswerd hynd agaynd & sayd pat it longid not aloneli vnto þe
blude to hafe rewle; bod rather vnto þe adlyngis & vnto the
governance. And so his desyre contynued; and efterward he con-
4 seyvid in his mynd pat childer sulde furste be broght vpp and
exercysed in vertues, at þai mot be provid what gouernance þai
wolde be off or þai war putt vnto any wurshup.

Puer a demone temptatur. *Supra de blasfemia.*

8 Puella debet abscondere suam pulcritudinem. *Supra*
de abscondere.

Puella debet solícite custodiri. *Supra de filia.*

DCLIX.

Pulcritudo corporis debet abscondi ne alijs sit
12 dampnosa.

Valerius tellis how þer was a fayr yong man pat hight *Spurannus*,
and he was so pratie & so destre at yong wommed wex evyn fond
on hynd, and he was ferd at þai or þer fadurs shulde desyre hynd
16 to be maryd or to fall vnto syn. And he wowndid hynd selfe
his visage and his mouth to make hynd disfygurd at þai sulde not
desyre hynd, and þoght hynd had lyffer be deformyd & liff in
halynes, það daylie be a preparatyfe to oþer folk luste & syn
20 & wykkydnes.

Punicio. Puniuntur corizantes. *Supra de cori-*
zare.

Puniuntur gulosi. *Supra de gula, vj, et de bene-*
24 *diccione.*

Punitur quis per hec que peccauit. *Infra de*
religiosis, iij.

Puniuntur peccatores diuersi diuersimode. *Supra*
28 *et infra in locis suis.*

DCLX.

Purgatorius. Purgatorij pene sunt diuerse.

Iacobus de Vetriaco tellis þat when̄ Saynt Marie of Oginiez prayed for a certayn sawle vppoñ Saynt Petur day þe apostell, Saynt Petur aperid vnto hur and tolde hur þe paynys at it was in ⁴ & þe cawsis þeroff, and how at it was turment with huge hete becauce it luffid passynglie þis werlde & þe lustis þerof. And som tyme it was gretelie turment with a huge caldnes, becauce it was slaw to do gudenes, & neclegentlie governyd þe chylder & ⁸ þe howsholde ¹. And [som]tyme it was punysshid with hungre and threste, becauce it had grete dilectaciō in meat & drynk. And sum tyme it was gretelie punysshid with nakidnes, becauce it had in þe life grete delectatiō in costious clothyng, & to be passynglie ¹² war̄m happed.

Purgatorij pena mitigatur oratione. *Supra de oratione.*

Purgatorij pena soluitur missa. *Supra de pro-¹⁶ prietario.*

DCLXI.

Purgatorij pena modico tempore diu videtur durasse.

Iacobus de Vetriaco tellis how som tyme [*þer was*] a synner þat was correcte with a grete infirmytie, to so mykyll he prayed God ²⁰ to feche hym̄ oute of þis werlde. And when̄ he had lang prayed so, ane aungeñ come vnto hym̄ and bad hym̄ chese whethur he wolde stonde ij dayes in purgatorie or he wolde suffre his sekenes ij yere. And he chose þe furste, and decesid, and his ²⁴ saule went vnto purgatorie. So with-in ane houre after it was þer, þe aungeñ apperid vnto hym̄, and he axkyd; “What ert þou?” þe aungeñ ansswerd hym̄ agayn & sayd; “I am̄ þe aungeñ þat apperid vnto the when̄ þou was olyfe.” And he said; “Nay, þou ²⁸ erte none aungeñ, ffor aungells wyll not lye; and þou erte bod a lyer, for þou tolde me þat I sulde be bod ij dayes in purgatorie,

¹ A sidenote says, [n]ota bene, here.

and I hafe stand þerin many yeris." The aungett ansswerd hym
 agayn & sayd; "þou schilt vnderstand at þou haste not bene here
 nott fullie ane howr." And þan he prayed þe aungett to bryng
 4 hym agayn vnto þis werlde; for hym had leuer þe suffer any seke-
 nes at God wold send hym, þan for to be þe a noder howr agayn
 in payn." And so his sawle was broght agayn vnto þe bodie,
 & mekelie he suffred sekenes ij yere, and þan he decesid.

8 *Purgatorium suum faciunt aliqui aliquando inter eos*
inter quos peccauerunt. Supra de abbate, viij.
Purgatorius plus timetur a bonis quam a malis.
Infra de timore, iiij.

DCLXII.

12 *Purgantur aliqui inter viuos.*

We rede in 'Legend Lombardica' how þe was¹ certayn ffysshers
 in a towne of Saynt Thebottis², and in harveste when þai went oñ
 ffyshyng, and in-stede of ffysch þai drew in þe nett a grete panell
 16 of yse. And þai war moe fayn þerof þan þai wuld hafe bene
 of ffysch, ffor þe bysshop had a grete surans in his fete, and
 þai laid þis yse vnder-nethe his fete & he had a grete remedie
 of his sekenes þerbye. So vppone a day he harde oute of þis yse þe
 20 voyce of a man speke & say dyvurs wurdis, and þe bisshop
 coniured it & askid it what it was, & it ansswerd agayn & sayd;
 "I am a certayn saule þat is punysshid for my synnis in þis panell
 of yse, and I myght be delyverd and þou wolde say for me
 24 xxx [messis xli]³ dayes to-geddur." And he granttyd at he schuld
 do so, & did. And when he had sayd halfe þe messis & was bownd
 for to say þe toder halfe, sodanlie þe þe suggestiõ of þe deuill,
 all his household fell at were emangis þe selfe, & ilkone of þaim
 28 was in poynt to kyll oþer. And so þe bisshop was trublid here-
 with, & lefte his mes-saying. And yit he fell vnto þaim agayn &

¹ MS. was a certayn ffysshers.

² Latin MSS. Theobaldus.

³ Latin MSS. si quadraginta diebus
 continuis .xxx. missas diceres.

sayd^d paim. And when he had sayd^d ij partis of paim and was bownd to say mes, one of his meneya come vnto hym & tolde hym at per was a grete sege of men of armys layde abowte pe cetie; and herefor he put of his mess-saying pat day. And at pe iij 4 tyme, when he had sayd^d all his messis bod¹ ane, per come a man vnto hym when he was bownd vnto pe laste mes, & tolde hym at per was a grete fyre in pe cetie. And pe bisshop^p ansswerd agayn & sayd^d; “And all pe cetie burn vp stowte & rowte, I sail not 8 ouerhypp^p nor lefe pis mes vndone.” And onone as pe mes was done, pis yse resoluyd into watir, and pis fyre vanysshid^d away and was nevir sene after.

Pena purgatorij est acerba eciam si diuturna.

12

DCLXIII.

Pusillanimitas quando² retrahit a bono.

Cesarius tellis how per was som tyme a knyght pat made hym monk of Ceustus ordur, to the intent at make a noder knyght at was his felough to do pe same. And pe toder knyght ansswerd^d 16 & sayde he wold^d gladely³ entyr in-to pe ordur bod he was ferd^d for lyce. And pe toder ansswerd^d hym agayn & sayd^d; “He is nowder wurthi nor noble knyght pat in pe batell of pe devull dredis nowder swerd^d nor spere, & is in pe batell of Cryste ferde for a few 20 smale wormys. And perfor bewar at pies lies take not fro the the kyngdom of hevynd.” And with^h pis wurd^d pis knyght was confusid, & holilie and stronglie he tuke pe ordur and vtirly forsuke all pis world.

24

DCLXIV.

Quies mentis in omnibus est querenda.

Saynt Ierom^m tellis of iij men pat luffid^d passand wele to-gedur, & pai all iij went and made paim monkis. And one of paim chose

¹ After bod, iij, erased.² Latin MSS. *quandoque*.³ MS. goldely.

to condycion to make paim att ane at was at debate, and þe secundu
 chose hynd to seryff paim at wer seke, and þe iij luffyd alway to be
 solitarie and be hynd selfe. And þe furste, when he had done
 4 mykyll & mott not agre paim all þat wer at discorde, he began to
 wax irke, & come vnto þe toder & tolde hynd, & fande at he
 was irk also becauce he mott not seryff seke folk to plesans. And
 þies ij war acordyd samen & come vnto þe thrid and tolde hynd of
 8 all þer trubbles, and prayed hynd at he wold tell paim what at
 profettyd paim. And he went from paim a litell and put watir in
 a copp and sayd vnto paim¹; "Behold in-to þe watir!" And it
 was drovy, & so þai did & þai saw þer awnd facis as þai had lukid
 12 in a myrrour. And þa he said; "þus þai þat er emang many
 meñ may not se þer awnd synnys no moþ þa ye mot se your awnd
 shadus in þis watir when it was drovy; and when þai hafe bene
 awhile in solatare place be þer ane, þa þai may se paim."

DCLXV.

16 Quies corporis a demone aliquando impeditur.

We rede how on a tyme Abbott Isaac told in a collacion; 'Som
 tyme þer was a moste holy fadur, and on a tyme as he went
 be a cell of ane of his brethur,² he was war of his brother dyngand
 20 on a grete stone with a huge hammer, and ane standand by hynd
 lyke a mañ of Ynde, as he had prompyd hynd vnto his wark.
 And þis gude olde fadur had mervell of such ane illusion and
 trowid it was bod a dissayte. And he come vnto þe cell and
 24 haylsyd his brother, & sayd; "What wark is þis at þou wyrkis?"
 And he ansswerd agaynd & sayd; "Fadur, we hafe laburd agaynd
 a harde stone, an vnnethis we may any thyng breke it." And þis
 olde mañ ansswerd hynd agaynd & sayd; "þou says wele, we hafe
 28 laburd, for þou was not be þine one; anoder was with the at þou
 saw nott, þat stude evur and prompyd the to wark besylie."

¹ Latin MSS. "Intendite in aquam,"
 et turbulenta erat. Post modicum
 iterum dixit; "Attendite quam
 limpida facta est aqua." Cunque

intenderent in aquam viderunt uultus
 suos.

² MS. inserts, and, before he.

DCLXVI.

Quies corporis appetenda est a sanctis.

Heraclides tellis & says of hym selfe ; When variable thoghtis
hase trublid me & bydden me go furth of my cell, and I had
nothyng to do, I compleynd vnto Antoñ of Antioceñ oppen þis 4
hevynes. And he ansswerd me & sayde ; “ When þies thoghtys
commys vppon þe, ansswer þaim agayñ & say, ‘ ffor Cristis sake
I kepe þies wallis and will do, þuf I doo no noder thyng els.’ ”

DCLXVII.

Quietem corporis et mentis nititur demon eciam 8
visibiliter impedire.

Saynt Gregor tellis ; “ som tyme þer was a mañ þat hight Martyñ,
and he led a solitarie lyfe. And þe devull had dispite here-att, &
in lyknes of a serpent he laburd & keste for to lett hym. And þis 12
serpent on a tyme be hym selfe come into þe cafe whar þis Martyñ
led his lyfe in wyldernes, and when he was alone in his prayers,
sho stude vp ryght befor hym, and when he wold lay hym down,
sho wolde lay hur down. And on a tyme þis holy mañ putt furst 16
his hand & syne his fute nakid vnto hur, & sayd ; ‘ And þou hase
lefe for to smyte me, I sall not lett the.’ And when þai had vsid
þis iij yere samen, at þe laste þis fals enmy, þe devull, was ouer-
commen with his mekenes & vanysshid away from hym.” 20

Rana. Ranam peperit Nero imperator arte medi-
corum. Supra de crudelitate, ij.

DCLXVIII.

Rapina omnis fugienda est et maxime a principe vel 24
prelato.

Seutonium tellis how on a tyme, when he had exhortid Tyberius
Cesar þat he sulde eke þe tributis of his regions, the emperour
ansswerd agayñ & sayd ; “ Nay, ffor it longis vnto a gude hurd to
clypp his shepe, & not aft at ons for to worow itt.” 28

DCLXIX.

Raptor oratione restituere compellitur.

Saynt Gregor tellis how oñ a tyme a company of Gothomys ¹ mett Libertinus, a gude holy mañ, rydand oñ his hors, and pai threw
 4 hyñ of his hors & take it from hyñ. And when pai had taken it from hyñ, he profurd þaim his whipp, & sayde; "Take þis with you at ye may gar þe hors ga with." And pai take it and went per wayse. And als sone as pai war gone he fell vnto his prayers,
 8 and it happend at pai mott go no ferrer, nor with per spurris gar per hors go furth. So pai vmthoght þaim at pai had done wrang vnto þis holy mañ, and pai turnyd agayñ & restorid hyñ of his hors. And þañ pai went per wayes, and nothyng lettud þaim ².

¹² Rapine antecessorum debent restitui. Supra de ecclesia.

Rapine possunt adaptari ea que dicuntur supra de fure.

DCLXX.

¹⁶ Raptus spiritualis. Rapitur aliquando anima extra se.

Iacobus de Vetriaco says; "I saw som tyme devote wommeñ, þat was so hugelic ravissid with thoght of holy liffyng, þat of
 20 all þe day per was no witt in þaim vnto none oute-ward thyng bod was evyñ as pai had bene oñ slepe. And pai myght not be wakynd with no maner of cryng, nor pai myght fele nothyng sore and pai had bene nevur so prykkid." And he says he saw a noder
 24 wommañ nerehand of xxx^{ti} yere old, and sho was kepyd with so grete luff be hur spowse in þe clostre, at sho mot be no ways go furth þeroff. And neuer so many meñ had draweñ hur be þe hand, þor oft tymys sho was enforcid to be draweñ oute, bod it was
 28 in vayñ bod if pai wuld hafe rugid hur in sonder. Also he says þat he had sene a noder wommañ þat som tyme xxi^{ti} sythes oñ þe day was besyde hur selfe, whilk þat in his presence opon a day was

¹ Arund. MS. exercitus Gothorum.

² Tales DCLXVIII and DCLXIX marked, Nota, in the margin.

vij sithes ravysshid! And in what state som̄ evur sho was ravissid
sho abade in þat astate vnto sho was turnyd^d owte of hur ravisschyng.
And hur handis hang vþ̄ in þe ayre vnmouable after þe disposicioñ
at sho was ravissid in, at sho was garte shew a bodely ioying. *et c^o.* 4

Rebellio. *Rebellis punitur. Infra de religione, ij.*

Reciduum. *Reciduum nocet. Supra de heretico, ij.*

Recognicio. *Recognoscere debemus beneficia nobis
impensa. Supra de beneficio, i.* 8

Recreacio *interdum* utilis est religiosis. *Supra
Johannis Euangeliste.*

DCLXXI.

Recreacio eciam moderata omnibus est necessaria.

Valerius tellis þat when̄ Socrates þe wyse clerke wexid^d alde and 12
taght his scolers, he wold^d not alway bynd þaim in at lernyng, bod
som tyme to avanyssh away þer labur he wolde suffer þaim to have
recreacion, to cauce þaim to be more dyligent & craftie in þer
lernyng afterward, at þai sulde not be yrke of þer labur. And 16
herefor þis wise philosophur, Socrates, [*usyd*] for to lope oñ a rede
betwix his leggis, as barnys rydys, and ryde with þaim as þai do to
make þaim sporte.

Redempcio nulla est in inferno. *Supra de inferno, iiij.* 20

Reddicio. *Reddit deus centuplum. Supra de
elemosina xiiij, et de decimis.*

Reddunt aliqui malum pro bono. *Infra de serpente.*

DCLXXII.

*Regina quanto dignior tanto magis castitatem suam 24
servare debet.*

We rede in þe 'Meracles of our Ladie,' how som tyme in Rome
þer was ane emperour þat had a fayr wyfe & a chaste. So ¹ oñ a

¹ MS. som̄.

tyme þis emperour sulde travell furth oute of contre fro his empyre
 vnto other grete regions, and he putt a bruther þat he had, & also
 all his empyre, vnto *gouernans* of his whene. And when he was
 4 gone, his bruther wexid fond of þe whene, & at þe laste he oppynd
 his harte vnto hur, & sho forsuke hym vtirlye and wolde not
 graunte vnto hym; notwithstanding he wolde not lefe, bod laburd
 hur daylie þerin. So at þe laste when sho saw he wolde not lefe,
 8 sho sparrid hym in a towr horn faste, and gouernyd þe empyre
 peasfullie. And when yere was passid þis emperour come home,
 & be lefe of þe empyce his bruther was lattynd furthe of þe towr
 & come vnto þe emperour and accusyd þe emprice hugelie vnto
 12 hym, & sayd þat sho was ane oppyn fornycatour nerehand with
 evur-ilk man. And becauce he wolde not consent vnto hur to ly
 by hur, þerfor sho sparrid hym faste in a towr, & herefor he said
 he was lene and ill hewid. And þis emperour gaff our redelie
 16 truste vnto hym, & take a grete sorow in his harte, to so mykell
 at he fell down in swownyng & lay a grete while. So when
 he come vnto his spyrittis agayn he went furth, and þe whene
 mett hym & wolde hafe kissid hym, & he wolde not bod gaff hur
 20 a grete strake, & felde hur vnto þe erth. And he commaundið
 ij of his men to take hur & hafe hur vnto þe wudd & smyte of hur
 heade. And þai take hur & had hur furth as he bad. & when þai
 come þer þai sulde hafe smyten of hur head, þai wolde bothe hafe
 24 ligen by hur. And sho putt þaim by and cryed & made a grete
 noyse. And þer happend com by a wurthi man, & many men
 with hym, and harde hur cry & rade to hur & slew þies ij har-
 lottis at was with hur, & take hur¹ home with hym & betaght
 28 hur vnto his wyfe. And sho made hur nuress of a little yong son
 at sho hadd. So þis wurthi man had a bruder was a knyght,
 & he wexid so fond on hur at he wiste neuer what he might doo,
 & oft wolde hafe had at do with hur; and evur sho putt hym bye.
 32 So on a nyght, as sho was on slepe in hur bed & þis yong bab by
 hur, he come privalie with a knyfe & cutt þe barn throte in
 sonder, & put nemelie þe knyfe in hur hand and sho of slepe; &
 so he leste hur and went his wayes. So sho felde warn blude

¹ MS. hym.

rynd aboute hyr in þe bed, & wakend *per-with*. And when sho
 saw how it was sho cryed, at þe lorde & þe ladie and all þe hows-
 hold hard. So þai come vnto hur at luke what hur aylið, and
 fand þe barnd dead. And þe howshold menyed wold haue slaynd 4
 hur, bod þe lorde and þe ladie wolde not latt þaim. So þe lord
 commandid at sho sulde be delyverd vnto shipmen, & at þai sulde
 haue hur in-to a far contrey. And so sho was delyverd vnto ship-
 men & broght vnto þe ship. And onone þai wolde haue ligen by 8
 hur, and in no wyse sho wolde consent vnto þaim, and herefore þai
 wolde haue drownid hur. Bod pugh grace of God *per* counceit
 changid, and þai sett hur vpp apon a hy skar in þe see. And *per*
 our Ladie Saynt Marie apperid vnto hur & comfurthid hur, and 12
 bad hur take ane erbe þat was vnder hur head *per* sho lay & kepe
 it, & with þat sho sulde heale all þaim þat war lepre whar-som-
 evur sho come. And sho was *per* many day & had no meat bod
 herbys & gress. So on a tyme *per* come shipp-men by þe land, 16
 and sho cryed vnto þaim and þai had petie on hur, and tuke hur
 in-to *per* ship & had hur vnto a haven-town; and onone *per* befor
 þaim all sho helid a lepre man. And in þe mene while þis
 unhappie man þat had slaynd his bruther barnd þat sho kepid, was 20
 sodanlie fallen lepre, and sho was broght vnto hym & no bodie
 knew hur of all þe howshold. So þe lord prayed hur to hele
 his bruther, and sho answerd agaynd & sayd sho myght nott bod
 if he in presence of þe lorde & þe ladie & oper viij persons shrafe 24
 hym clene of all his synys. And so he did, bod þat syn at he did
 anence hur, he wolde not shryfe hym *perof*, and evur sho sayd he
 was not full shrevyn. So he gatt assurans of his bruthir, &
 knowleged all his syn how he had done. And sho answerd agaynd 28
 & sayd; "I am þat same womman." And *per* sho helid hym.
 And þe lorde wolde haue garte hur wed hym and sho wolde not, bod
 went hur way; & evur whar any was lepre sho helid þaim. So at
 þe laste hur happend to com to Rome, and *per* sho fand þe 32
 emperour hur husband bruther, at had done so vnto hur, lepre.
 And sho was fechid to hele hym, & sho wolde not bod if he con-
 fessid hym oppynlie of all þe synys at evur he had done befor all
 men; and so he did & telde opynlie how he had done vnto hur, & 36

how þe emperour had garte sla hur. And all þe peple þat was þer & harde made sorow for los of so gude a ladie. So at þe laste sho lete þaim witt at it was sho, & helid in þe cetie all þat evur
 4 was lepur. And be þat tyme þe emperour was dead, and þe pope sent vnto hur; & becauce þat in hur tribulacion sho had made a vow of chastite, he made hur to take one abbet of religion. And þus sho endid hur lyfe in clene liffiyng. *et c^o.*

8 *Regina semper honestatem suam debet tenere.*
Supra de muliere, xvi.

DCLXXIII.

Religiosus non debet se de secularibus intromittere.

Iacobus de Vetriaco tellis how som tyme þer was a knyght þat
 12 lefte all his possessions & his wurshuppis and his welefaris, and made hynd a monk. And þe abbot saw at he was a wyse man and sent hynd vnto þe markett to sell assis of þe abbay at was olde, & at he sulde by yong; þuff all he war displesid þer-with, neuer-þe-
 16 les he went, and wolde not breke his obediens. And when men axkid hynd if þe assis wer gude & yong, he ansswerd euer agaynd & sayd; "Trow ye at our abbay is fallen vnto suche pouertie at we sulde sell our gude assis & our profetable?" So one come &
 20 axkid hynd whi þer taylis wer so pylde, and no hare lefte on þaim. He ansswerd agaynd & sayd; "Becauce þai fall oft sythis vnder þer lade & we lifte þaim euer vp be þe tayllis, and þat is cauce þer tayllis er bare." And þus he wolde nott laynd þe treuth. So hynd
 24 happend sell none of þaim, and come home vnto his cloystur. A noder lewid monke at was with hynd at þe markett accusyd hynd evynd opynlie in þer chapter hows; and þe abbott dysplyd hynd as it had bene for a grete truspas. And he ansswerd vnto þe
 28 abbott agaynd & sayd; "I lefte many assis & mekuiff oper gude thyng in þe werlde, and I come hedur to seryff God & becauce I sulde nott lye, bod at I sulde safe my saule." And þus fro thens furth he was nevur sent oute forwarde.

32 *Religiosus mentiri non debet.* *Supra de mendacio, ij.*

Religiosus aduocatus esse non debet. *Supra de mendacio*, ij.

DCLXXIV.

Religiosus non debet excedere in potu.

Petrus Clunacensis¹ tellis how som tyme þer was ane holie mañ. 4
and as he lay in his prayers oñ Gude Fryday, he was ravissid^h his
spyrid fro his body vnto Pasch day. And when he come vnto hyñ
selfe, he tolde how þat he saw a religious mañ of grete penance
swolud^h of þe devull in drynk þat he was wunte to vse excesly. 8
And þañ he was drawn vnto his dome, and had noght Saynt
Nicholas bene, he had bene dampned^h; bod Saynt Nicholas at
he vsid to seryff deuotolie helpid^h hyñ. & so he was nott dampnyd^h,
bod demyd^h vnto þe payns of purgatorie. 12

Religionis ingressus causat aliquando consideracio
penarum inferni, periculorum mundi, penarum
purgatorij, proprie complexionis. *Supra de*
conuersione. 16

Religionis status securior est seculari. *Infra de*
relinquere.

Religiosus in habitu suo debet mori. *Supra de*
monacho, ij. 20

Religiosus non debet pompose incedere. *Supra de*
monacho, iiij.

Religiosus proprietarius non potest communicare².
Supra de proprietate, i. 24

Religiosus proprietarius in sterquilinio sepelitur.
Supra de proprietate, ij.

Religionis ingressus *eciam* infirmitatem corporalem
sanat. *Infra de voto*, ij. 28

Religiosus humilem habitum debet habere. *Supra*
de abbate, x.

¹ MS. *Clymacensis*.² MS. *communicare*.

DCLXXV.

Religiosus inobediens aliquando eciam a deo
uisibiliter¹ punitur.

Cesarius tellis how som tyme *per* was ane abbot & he had
4 a seke monke. And he saw *pat* it was necessarie to hynd to eate
flessh, & he commaundid hynd *pat* he sulde eate flessh; and he
was passand swaymos & wold nott. And for als mekull as God
wolde shew *pat* obediens war better *pañ* meat or drynk, *pis*
8 inobedient monke onone turnyd into a wudenes, and ran wude
into *pe* felde. And *per* he fand a dead dogg & all *pe* flessh
on hynd stynkid, and he fell to and ete of hynd gredelie. And *pus*
becauce he truspasid in flessh & wolde not eatt flessh when his
12 abbott bad hynd, *perfor he was punyssid in flessh-etyng, et c^o,*
for his inobedyance.

Religiosus non debet carnaliter affici ad amicos.
*Supra de affectu*², ij.

16 Religiosos temptat demon. *Supra de demone in*
pluribus locis.

DCLXXVI.

Religiosus potest bellare sine armis in spe diuini
auxilii defendendo ius suum quod aliter habere
20 non posset, quod magis est non bellare quam
bellare.

Petrus Damianus tellis how *pat* in *pe* parties of Frawnce *per*
was in a place a³ grete debate betwix ane abbott & a myghtie
24 seculer man for a possession of a lyfelod, so *pat* when *pai* had
lang strevynd, flavorers on bothe parties arayid *paim* evyn vnto
batell. And *pis* myghti man come in-to *pe* felde with a grete
company of armyd men with hynd, & bownd hynd to feght. And
28 *pis* abbott, all *pat* come with hynd to feght, he commandid *paim*

¹ MS. inuisibiliter.

² MS. aspectu.

³ MS. repeats, a.

stand oparte & latt hym & his monkis alone, and he sett all his monkis on hors, & made paim cover per hedis with paire cowlis. And in pis maner of armur he come vnto pe place per pai sulde feght; and onone his enmys, when pai saw hym, wer strekynd 4 with suche ane vgsomnes at onone pai lightid of per horsis, & keste away fro paim per armor & per wapyns and fell down mekelie vnto pe erde, & axkid hym forgyfnes and nevr after made chalange vnto pis possession agayn. 8

DCLXXVII.

Religiosi non debent statum secularium contempnere.

Saynt Ierom tellis of one pat hight Paphencius, whilk pat when he had long tyme vsyd aungett lyfe, he made his prayer vnto almightie God at he wold shew hym to whilk saynt of hevynd he 12 sulde be like in blis. And it was shewid hym at he sulde be lyke vnto one Simphoniacus pat dwelte in pe next strete. And he went onone vnto hym and axkid hym of his reule & his gouernans. And he tolde hym at he had vsid to be emang thevis & knew no 16 gude dede, nor neuer did none, safeyng onelie at he gatt a damysell fro his felows, at pai had taken & defowlid, & savid hir honesti at pai lay not by hur. And he tolde hym also how he gaff vnto ane honeste womman in wyldrenes, goand wyll, 20 iij c penys to rawnson hur husband & hur childer pat lay in sore prison. And pan pis Paphencius tolde hym hys vision and had hym with hym vnto wyldrenes, and with-in a little while after he dyed, and he saw his saule had vnto hevynd. A nodir tyme pe same 24 was shewid hym of pe primat of pe cetie, pat was wcd xxx^{ti} yere & evur kepuð hym in chastitie from his wyfe, and he saw his sawle also had vnto hevynd. And the thrid tyme it was shewid hym pe same of a merchand. And pan when he sulde dye and 28 prestis come vnto hym, he said vnto paim; "No man, nowder thefe nor merchand, sulde be despysid, for emang peple of evur-ilk degre is God plesud with som sawlis." And he tolde paim in ordur all pat is asorn saide, and pan he passid vnto God. 32

Religiosus non debet discurrere. Supra de affectu.

Religiosi¹ attente mulieres aspicere non debent.
Supra de muliere, viij.

DCLXXVIII.

Relinquere. Relinquendi sunt parentes a viris
perfectis.

4 Abbot Abraham on a tyme tolde in his 'Collasioñ,' how som
tyme *per* come a yong mañ vnto Saynt Antoñ þe abbott, and
reprovid^t þe life of ancharis and said^t at þai war of more perfeccioñ
8 þat bade at hame with *per* fadurs & *per* moders, & ordand for
þaim aʃ þing att þaim mysterd^t and wroght beselie daylie, þañ þai
war at went into wyldernes and² abstenyd þaim fro daylie laburyng,
and gaff þaim vnto nothyng bod vnto redyng and^t prayer. And
12 Saynt Antoñ ansswerd^t hyñ & said^t; "Son, þou at duse þus,
whethur was þou not hevie when þi fadur and þi moder happend
any cace of aduersitie? And also was þou not ioyfull when þai
war in prosperite?" And he ansswerd^t agayñ & said^t yis. And
16 þañ þis abbott sayd vnto hyñ; "þou saʃ vnderstond^t þat in þe
werld^t þat is for to com þou sal be demyd^t for to be in *per* companye,
in whase company in þis lyfe þou was conuersand^t; owder in
wynnyng or in los, in ioy or in sorow. And *perfor* þus aʃ we hase
20 bothe fadurs & moders, yitt vs hase leuor lese þaim & liʃ in
wyldrenes & *per* take syke fude as God^t sendis vs, þañ for to
be in þe warlde & be sekur of fyndyng of our fadurs & moders."

Relinquentes omnia propter deum deus remunerat.

24 Supra de peregrino, iij.

DCLXXIX.

Reliquie sanctorum sunt honorande.

Cesarius tellis how þat som tyme in ane abbay of þe Ceustus
ordur *per* was ij bodis of þe xj m^t virginys, and in a were tyme
28 þai³ war sett aboue a vowte in þe kurk, & *per* þai stude long

¹ MS. religiose.

² MS. repeats, and.

³ MS. þer.

& was forgetten. So on a tyme at mydnyght þai made sike a dusshyng in þe cace at þai lay in, att all hard in þe quere, and þus þai did on þe nyght ij or iij [*sythis*], vnto so mekull at þe sacristanes said at þai durste not lygg in þe kurk. And for all þis 4 þer was no wurshup done vnto þaim, bod all way þai war nothyng lukid after. So on a nyght in matyn tyme, when all þe covent was in þe where, þai all saw befor þe altar ij fayr virgyns in maydyn clothyng, inclynand þaim, & when þai had done, went s furth of þe kurk at a dure at evur befor was wunte to be sparrid. So onone¹ þe monkis went vnto þe cace at þies ij virgyns lay in, & oppynd it, & þer was nothyng þerin. And þai had grete mervell hereof, & sent vnto Colayn, and þer þe same bodis was found in 12 þe same placis þer þai lay when þai war furste giffen vnto þe sayd abbay. et c².

Remigij Remensis. *Supra de familiaritate, ij.*

DCLXXX.

Remissio. Remissionis peccatorum ostendit deus 16
aliquando signum aliquod.

Petrus Damianus tellis of one þat hight Arnulphus, þat was fadur of kyng Pypyn, and grawnsur vnto great Charlis þat was duke of Lothoringia. So on a tyme sodonlie he lefte his wyfe 20 and his childre, and went into wyldernes. And on a tyme as he went ouer a grete bryg þat was owr a depe watir, when he was at þe myddest of þe brygg þer þe watyr was depeste, þer he keste in his ryng with þis condicion, & sayd; "When I hafe þis ryng 24 agayn, þan with-outen doute I sall truste at my synys is forgyffen me, and at I am fullie asoylid of þaim." And þer he abade in wyldernes many day in gude life. And in þe mene while dyed þe bisshopp of Methensis, and he was chosyn vnto bisshopp. And he 28 abstenyd hym fro etyng of flessch. So on a tyme þer was a ffysch broght hym to a present, and he garte oppyn itt befor hym and fand hys ryng in þe cudpoke þeroff, & onone as he saw it he kend it. And it was ij day iorney fro þat bryg at he keste it dow[n] 32

¹ MS. on one.

att, vnto þat place *per* þe fissh was taken at it was found in þe bely off.

Remuneracio. Remunerat deus dantes aliquid *per*
 4 se. *Supra de elemosina, i, ij, et iij.*

DCLXXXI.

Remunerat deus aliqua bona a peccatoribus facta.

Cesarius tellis how som tyme *per* was a knyght þat was a grete robber and a thefe, and be commandmend of Emperour Frederyke
 8 he was taken & honged. And vpon þe iij day after he was hanged, a noder knyght come rydand þe þe galows, and when he saw hym hyng *per* he sayd vnto his man; "O God! it was mekufl petie at þis fayr man was hanged!" And his man
 12 ansswerd hym agayn & sayd; "Sur, þis was a noble knyght & your nere cussynd." So þis knyght & his man come ner, and thoght to take hym down & beryy hym; and as he hang he spakk vnto þaim & sayd; "Take me down, ffor I lyff yitt." And when
 16 þai had tane hym down he sayd vnto þaim; "Thuff all I was a synner, yit I did a litle serves vnto almyghtie God, for þe whilk He had mercie on me; ffor I vsid euere day to say iij pater noster, & iij ave maria, in wurshup of þe holie trynytie, & v pater noster
 20 & v ave maria in wurshup of þe v wowndis of our Lorde, and a pater noster in wurshup of þe aungefl at I am betaght too, and also one vnto þe sacrament þat is daylie sacred purgh all þis werlde, besekyng daylie almighty God, at I myght be wurthi
 24 to reseye þe sacrament er I dyed. And þat God hase grawntid me of His mercie, and *perfor* I pray you call vnto me a preste." And when þe preste come he shrafe hym, and þan he was howsled. And onone as þis was done he yelde vp his gaste, and þai take
 28 and berid hym¹.

Remunerat Deus peregrinos. *Supra de peregrino, iij.*
 Restitutio. Restituere nolens ablata punitur. *Supra de apostatis.*

¹ This tale is marked Nota [be]ne.

Restitui debent forisfacta antecessorum. *Supra de ecclesia, ij.*

Restituere nolunt mali filij pro parentibus *eciam* post mortem eos monentibus. *Supra de morte, xvij* ¹. ⁴

Restitucio valet vsurarijs. *Infra de testamento, I*°.

Restituere nolentibus negatur sepultura. *Infra de sepultura* ², *ijj, et iv* ³.

Restituere tenentur ⁴ executores pro testatoribus. ⁸

Supra in pluribus locis, et infra de reuiuiscere, de sacerdote et de sacramento.

DCLXXXII.

Reuerencia. Reuereri et honorari debent [*se mutuo*] ⁵
homines eiusdem status. 12

Valerius tellis how þat in þe tyme þat þe vij sagis florissid at Athenis, it happend in þe region of Niclase ⁶ at a mañ boght of þe ffysshers a draght with þer nett, & at þat draght þai paim happend draw a grete burde all of golde of a grete weght. And so þai feti 16 at varyans for þis burde, þe fisshers & þai þat boght þe draght, for þai sayd þai solde hym noght bod ffissli, & he said he boght what at fortun wolde send hym. So þai had it vnto þe cetie, and broght it befor Appollo, & made þer prayers vnto hym to send 20 paim som taken to whame þis burde sulde be demyd. And he ansswerd paim & bad paim giff it vnto hym þat was þe wyseste in all þe cetie. And so þai gaff it vnto one þat hight Talentus Millesius, þat emang þe vij sagis was moste noble, and he sent it 24 vnto Byantes Priemo. And he wolde none þeroff bod gaff it vnto a noder, and so it went þurgh paim all vnto it come at þe laste. And he gaff a iudgement at it sulde be halowid in wurshup of Appollo & gyfen vnto hym, and so it was. 28

¹ MS. xvj.

² MS. sepultura.

³ MS. v.

⁴ MS. tenend.

⁵ From the Latin MS.

⁶ MS. repeats, it happened, here.

DCLXXXIII.

Reuiuiscere vel resurgere. Reuiuiscit aliquando
homo ex gratia spiritali.

Saynt Gregur tellis how *per* was som tyme in Rome a noble
4 cetyssyn þat hight Romanus¹, and hym happend for to dye at
Constantynople. & on þe morn when þai wold hafe opynd hym &
sesond hym with spycis at he myght hafe bene curid², he rase vpp
& was whikk. And he tolde þaim mekuþ þing at he had sene
8 in heþ, and at he neuer trowid befor, & he tolde also þat þe jage
at he was broght befor, þat he callid hym noght Romanus³, bod
Romanus Ferarius þat was nere-hand hym. And þus he þat ans
was dead was on lyfe agayn & lifid many yeris.

12 Rex aliquando gloriatur in vestibus. Supra de
augurio et de ornatu.

Rex humiliter se habet ad subditos. Supra de
iudicio vltimo.

16 Rex malus a deo deponitur. Supra de hospitalitate,
vi⁴.

Rex sapiens. Supra de prudencia et providencia.

DCLXXXIV.

Risus. Ridere non debent habentes oculum ad
iudicium vltimum.

20

We rede in 'Vitis Patrum,' how on a tyme ane olde man
saw a yong man lagh, & he said vnto hym; "Soñ, how may þou
fynd in þi herte to lagh? Moñ not þou & I & we all befor bothe
24 hevyñ and erth gyf a rekynyng of all our lyfe? And þerfor
me mervels," he said; "at þow may fynde in þi harte to lagh."

¹ Latin, civis romanus, Stephanus
nomine.

² MS. carid.

³ Harl. MS. non petierat, 'hunc Ste-
phanum,' sed, 'Stephanum Ferarium,'

mortuus est. Arund. MS. sed 'Ste-
phanum Ferrarium,' qui erat iuxta
eum, quo dicto, ille Stephanus mor-
tuus est.

⁴ MS. iiij.

DCLXXXV.

Ridere non debent aduertentes pericula mundi.

We rede in 'Libro de Dono Timoris' how som tyme þer was a kyng, and if he made nevur so great a feste, he wolde neuer lagh. So a frend of his reprovid hym þerfor, & askid hym whi he did so, 4 and he ansswerd fenandlie. So after-ward he ordand a chayre with rotynd fete, and he garte sett it abownd a hate burnyng oven, and abownd it he gart hyng a swerd with a wayke threde. And þis done, he garte se t hym þerin þat reprovid hym for he wolde 8 not lagh, & he garte sett aboute hym iiij men with iiij drawen swerdis. And he garte bryng befor hym all maner of delicious metis & drynkis, & all oper thyngis þat sulde make hym merie. So þan þe kyng come in and stirrid hym to lagh, and he ansswerd 12 agaynd & said; "I may not lagh when I se þies perels þat er aboute me." Than þe kyng ansswerd hym agaynd & said; "Than vmthynk þe how mot I lagh when þer er grete festis made afore me, þat seis behynd me þe bitternes of my syn? And befor me 16 I se ane vncertantie of þat at is for to com, and on my lefte hand I see vexacions of present aduersities, and on my right hand I see noyes þat commys after prosperities. And all þies I se as sharp swerdis of þe sentans of allmyghti God. And I se dead hyng 20 abownd, whame I wate nevur what howr will stryke me, and vnder nethe me I se þe pitt of hell at I am ferd at fall into, & with-in me I se myne awnd freletie. And emang all þies I am sett in a frele seatt, oute of þe whilk I am ferde daylie to fall. And 24 þerfor hafe þou no mervell if I may not fynd in my harte to lagh."

Rosa. Rose habentur tempore hyemali. Supra de martirio.

Rusticus delicijs nescit vti. Supra de delicijs, ij et iiij. 28

Rustico falsum denarium offerenti, idem ei pro comunione exhibetur. Supra de oblacione.

DCLXXXVI.

Sacerdos debet frequenter pro mortuis celebrare.

Petrus Clunacensis¹ tellis how þer was som tyme a bisshopþ
 þat suspent a certan prestre in his dioces becauce he sang enerilk
 4 day for all crysten sawlis. So on a tyme afterward, as þis bisshopþ
 walkid be his one in a kurk-garth, hym þoght at all þe dead folk
 at lay in þat kurk-garthe rase agayns hym, ilkone with a spade
 in þer hand. And þai thrett hym & said; "Beholde! þis is
 8 þe bisshopþ þat tuke fro vs our prestre & suspend hym, at he may
 not say mes for vs. And perfor certanlie, bod if he amend it vnto
 vs, he sail dye." And with þat he was so flayed he was like
 hafe dyed, & fell in a swownd². And when he come vnto hym
 12 selfe agayn, he garte send after þe prestre and asoylid hym, & bad
 hym syng on for al crysten sawlis as he did befor.

DCLXXXVII.

Sacerdotis malicia non polluit sacramentum.

Iacobus de Vetriaco tellis how þer was som tyme a man, whilk
 16 þat of ane vnworthie prest þat he knew wolde nowder here mes
 nor resayfe his sacramentis. So on a tyme hym thought in his
 slepe þat hym was passand thrustie, and þat he stude be a pitt
 with watir þer a leprus man drew vp watir in a passand fayr
 20 vessel with a corde all of golde. And þer come many one &
 axkid hym a drynk of þat fayr watir, & he gaff þaim & þai drank
 faste. And at þe laste þis man drew ner & wolde hafe had
 a drynk, & þe layser man drew bak his hand & wolde not lat hym
 24 drynk, & sayd; "How wilt þou take a drynke of a lepros man
 hand, þat wilt not here mes nor take þe sacramentis of a prestre at
 þou knowis is in syn? Do no moe so, bod þink of þis vers; 'vim
 sacramenti non mutat vita ministri.'" And with þat he wakynd.

¹ MS. Climacensis.

² MS. swownyd.

And fro thens furth he neuer gruchid after to here þat prestis mes,
nor for to take his sacramentis of holie kurk of his hande.

*Sacerdos indiscretus terret confitentes. Supra de
apostasias, iij.*

*Sacerdos tenens vxorem militis et de hoc laico con-
fessus, a confusione liberatur. Supra de con-
fessione, vij.*

DCLXXXVIII.

*Sacerdos curatus infirmis debet esse paratus et pe-
tentibus omni tempore sacramenta ministrare.*

Cesarius tellis of a preste at was a curatt, þat on a tyme satt
playand at þe dice with a cussynd of his. And þer come vnto hynd
a man hastelie and tolde hym at his moder was seke and bownd to
dye, & bad hym in paynd of þe pereñ þat wolde fall þeroñ þat
he sulde com in all haste vnto hur & shryfe hur & giff hur
hur sacramentis. And þe preste ansswerd agaynd & said þat
he wolde not vnto hys layke war done. And euer þe man stude
stiff & laburd hym to ryse. So at þe laste þis preste said vnto his
cussynd at he played with; "Cussynd, I compleynd me, & at þe
I take wittnes, at þis felow wilf not lat me alone at my gamen,
bod trubbles me and lettis me." So þis man saw þat his taryng
profettid hym nott, & went his ways. And his moder dyed with-
outen howself or shrufte. So it happend on þe iij day after,
þe cussynd of þis same preste mett þis yong man at þe moder
was dead of, and vnthoght hym of þe playnt at þe preste made of
hym, & pullid oute his dagger & stykked hym. And after þis
and many oper synnys, þis preste happend fall seke & bownd
to dye. So a cussynd of his, at was his seruant, cownceld hym to
be shrevynd & forthynk hym of his truspas. He wolde nott
bod fell into a despayr, & ansswerd hur & sayd; "Seis pou
yone grete lathe enence vs? Forsuthe þer is not þerin so many
strais as þer is fendis gadurd here aboute me, to take my sawle
whē I pas."

DCLXXXIX.

*Sacerdos indigne celebrans eciam visibiliter
sacramento priuatur.*

Cesarius tellis of a preste of Saynt Petur kurk in Colayn, how
4 on a day when he had sacred his mes & layd down the sacrament
on the altar, when he sulde take it agayn he cuthe not fynd it, nor
all the oþer peple þat helpid hym to seke itt. Whar-for witty men
þat knew hym supposid þat aungels had taken it from hym,
8 & translat it into hevynd, þat he þat was a lichuros preste sulde not
resayfe it vnto hym dampnacion; for it was not vnknewen at he
had a lemman in the towne & held hur opynlie.

DCXC.

*Sacerdos diligenter debet aduertere quod hostia
12 consecranda nullum habeat defectum.*

Cesarius tellis how som tyme þer was a preste besyd Colayn,
and when he was att mes & had sayd the gospel & layde down the
sacrament vpon the corprax, sodanlie it was away. And he
16 trowid at þat had happend þurgh som fallyng down, & he layd
þer a noder; and onone þat was removid ferrer þan the toder was.
And þan he toke the thrid, and onone it was casten of the altar.
And when he saw þat he was ferde for þat hoste behynd hym, and
20 he consecratt a noder. And when mes was done, he toke þis
hoste & broght it vnto Colayn, & shewid it vnto parfitte men
& rehersed vnto þaim all the mater. And þai brak it afornd hym
and fand þerin a lowse bake. And all þat was þer thankid
24 almighti God þat will algattis at the sacrament be made of clene
thyng.

DCXCI.

*Sacerdotem indigne celebrantem priuat deus
sumpcione sacramenti.*

28 Cesarius tellis how þer was a preste in Fraunce, so hym happend
on yole nyght to go fro the ta towne to the toder, whar he sulde say
mes in bathe placis; so he was be his one, & hym happend

to mete *with* a womman be hur ane. And so in þat same howr
 hym happynd to syn *with* hur, and so he moʒ dredyng þe shame of
 man þan Goddis vengeans, when he had said his matyns, he begaun
 solemplie þe furste mes. And when he had consecratt bothe þe 4
 bread & þe whyne, a white duffe light down on þe awter at
 þe preste saw, and sho suppid of all þat was in þe chales *with* hur
 neb, & tuke þe sacrament *with* hur and flow away. And þis
 preste was ferð, bod not as hym aght to be, and wyste neuer what 8
 he sulde do. Neuer-þe-les he said oute þe wurdis & fulfyllid
 þe sygnes of þe sacrament, and endid his mes. And þe same
 happend hym at þe secund mes, and also at þe iij mes þe same day.
 So at þe laste he repentid hym, and *with* a grete contricion 12
 he went unto ane abbott of Ceustos ordur & confessid hym, whilk
 þat, when he saw his contricion, enionyd hym for to ga to mes.
 And when *with* grete drede & sorow he had said mes, befor
 his su[m]pcions¹, þe same duffe come agayn. And þe same iij 16
 hostis at sho had had away syngnlelie, ilkone be þer one, sho broght
 þaim agayn in hur byt, & layd þaim on þe corprax. And þe
 liquore of iij messis sho put oute of hur throte into þe chales, and
 went hur ways. And when þe preste saw þis, he was passand 20
 fayn and told his confessur all þis be ordur, and besoght hym
 at he mot be resayvid into þe ordur to be one of his brethur.
 And he grawntid hym so at he wulde furste go & be iij yere beyond
 se & þer seryff seke folke of þer religion, and so he did. And þis 24
 done, he come home; and þe abbot resevid hym & made hym
 a monke of his couent.

DCXCII.

Sacerdoti curato imputantur defectus subditorum.

Cesarius tellis how som tyme þer was a preste, a curatt, at gaff 28
 hym all vnto etyng & drynkyng and lichorye. And he was
 negligent anent his parishyng, and gaff no hede vnto þer sawlis.
 So hym happend to dye, & when he was dead his parissyhys
 at war dead vnderne the his cure, ilkone of þaim gat a grete stane, 32

¹ Latin, ante sumpcionem.

464 692. *A Priest stoned.* 693. *Human Hearts insatiable.*

and accusid^t hym^u vnto heff, and said^t vnto hym^u ; “ We wer commytt
vnto þe and þou haste forgettyd^u vs ; ffor wheñ we synd^u, þou
nowder reuokid^t with nowder gude wurde nor exsample, and perfo^r
4 þou ert cauce of ow^r dampnacion.” And with þat þai keste all þe
stanys oñ hym^u, and he fell into þe pitt of heff and neuer efter
apperyd^t.

Sacerdos malus tempestate perit. Infra de
8 tempestate.

Sacerdotis¹ concubina punitur. Supra de luxuria, iij.

DCXCIII.

Sacietas. Saciari non potest cor humanum.

Saynt² Barnard^t sayd^t & tellis ; “ Som tyme,” he sayd^t, “ I saw
12 v meñ whilk I cuthe not say boð^t at þai wer fond^t, for þe furste
wald^t eate no meate bod^t graveff^t of þe se, and þe secundu^t of þaim
had a curage to fele all maner of yll savyr, and þe thrid^t wald stand^t
be a byrnyng ovyn^u & evur gape to take in his mouthe þe byrnyng
16 sparkis. And þe iiij wold^t sytt vppoñ þe pynacle of þe temple,
and euer gape agayn^u þe weddur. And þe v of þaim wolde luke
behynd^t hym^u & scorñ his felas, and yit he was more to be skornyd^t
þañ þai, for with all his myght he laburd^t to sowke his awñ flessh
20 & he wolde neuer nowder putt his arm^u nor his hand³ vnto his
mouthe. And in þaim all I cowde fynd^t no resoñ, boð^t at he
be my consayte had suffred^t a passand^t hu[n]ggre, mo^r þañ any
of þe toder.”

DCXCIV.

24 Sacramentum altaris devote celebranti quandoque
apparet in specie pueri.

Cesarius tellis how som tyme per was a monke of Ceustus ordur,
and vppoñ þe yole day he sayd mes at a privay alta^r with grete

¹ MS. Sacerdos.

² MS. Saynd^t.

³ hand^t written over mouthe, erased.

deuocion and wepyng of teris. And when he had made his consecracion, he cuthe not se þe sacrament in kynd of bread, bod in lyknes of a yong childe þat was passand fayr. & he keste suche a luff þer-vnto & was so greteley delytid with þe fayrnes þer-of, at he 4
halsid it and kissid it with a grete dilectation. So at þe laste he was ferd at þai at stude aboute hym sulde thynke lang, and he layd it down on þe corprax, & he procedid in þe wurdis of þe sacrament after þe form. And it turned agayn into þe substance of þe sacrament, and þai with grete ioy he performyd & fulfyllid furth his mes.

DCXCV.

Sacramentum honorauerunt apes.

Cesarius tellis how som tyme þer was a womman þat had many 12
beis, & oft sithes þai dyed opoð hur. So þer was ane þat counceld hur at sho sulde gett þe sacrament and lay in þe hyfe emangis þaim. So on a day sho went vnto þe kurk and shrafe hur, & fenyd at sho wolde be howseld, and so sho was. And onone 16
as sho was howseld of þe prestis hand, whils he turnyd hym vnto þe altar, sho withdrew þe sacrament oute of hir mouthe & had it hame & laid it emang hur¹ beis. And onone þai knew þer Maker, & with þer warke in þe hyfe þai made a little chapel & þer- 20
in þai made ane altare, and aboð þis altar þai layde þe sacrament, and afterward fro thens furth þai encresid gretelic. So on a tyme þis womman oppynd þe hyfe, and fand þe wallis, þe wyndows, þe rufe & þe steple, þe duris & þe altar of þis chapel, all made be 24
beis as þai wurke. And sho went and shewid it vnto þe preste & vnto hyr neghbur, and þe preste sersyd what was þerin, & fand þe sacrament. And he & all his parissheyn with greate ioy & mirthe²
had it vnto þe kurk. And þe womman gravutid hur syn & was 28
shrevyn agayn, and resevyd þe same sacrament.

Sacramento possunt adaptari multa que dicuntur
supra de sacerdote, eukaristia, communione, et
cibo spirituali.

32

¹ MS. his.² MS. repeats, & ioy.

Sacra scriptura. Infra de sciencia *et* supra de
Andrea, i.

Sacrista ecclesiam *et* res ecclesiasticas legitime debet
 4 custodire. Infra de silencio, iiij.

Sacriste absentis officium supplet beata virgo deuote.
Supra de beata Maria, vij.

Salutacio Marie multipliciter valet. *Supra* de ave
 8 Maria, annunciacione dominica, *et* Maria, ac
 alijs locis diuersis.

Sancti aliquando accusant malos. *Supra* de epi-
 scopo, ij, *et* de archidiacono, *et* de elemosina, xv.
 12 *Sanctis non est obloquendum.* *Supra* de blas-
 femia, iiij.

Sanctis eciam bruta reuerenciam exhibent. *Supra*
 de obediencia.

16 *Sancti* se vindicare nolunt. Infra de vindicta, iiij¹.

DCXCVI.

Sancta vasa et vestes semper munde debent tractari.

We rede in 'Legend Lombardica,' how Julianus Apostata on
 a tyme, at Antioche, gadurd samen halud vessell & halud clothis,
 20 and keste þaim samen & sett hym down vpon þaim and dispisid
 þaim with grete reprofe. And onone in þase placis he was so
 strekynd als fer as þai tuchid hym, þat als lang as he liffid after,
 wormes & mawkis bred in his flessch & eate it away. And of þat
 24 passiō, ewhils he liffid, he mot neuer be delyverd. So afterward
 þer was ane þat hight Julianus also, þat was his steward, and
 be commandment of þe emperour he tuke þies halod vessell
 & pyssid in þaim & sayd; "Lo ! þies vessell in þe whilk þe Son
 28 of Marie was sacrificed, now I pis in þaim²." And with þat
 sodanlie his mouthe was turnyd into his ars, & efter euer whils

¹ MS. iiij.² MS. þeraim.

he lifid, all þe filthe and þe degestiō of his bodie come out at his
mouthe, & noght at his nache.

Sanitas. *Sanitatem recuperant aliqui miraculose.*

Supra Dominici, iij, et infra de voto, ij. 4

Sapiens tempore op[er]ortuno de neccessarijs sibi
providet. *Supra de providencia.*

Sapientis est loco *et* tempore timere. *Infra de*
timore, i. 8

Sapencie possunt adaptari multa que dicuntur *supra*
de cautela, de consilio, et de pluribus alijs in
diuersis locis, et infra de studio.

DCXCVII.

Satisfaccio. *Satisfacit viuus pro mortuo.* 12

We rede in 'Legenda Lombardica,' how soñ tyme *per* was
a womman þat was a grete synner, to so mekuf at sho had done
homage vnto þe deuill. And when tyme drew nere at sho sulde
dye, hur soñ cownceld hur to be shrevyn. And sho ansswerd hyñ 16
& sayd þat shrufte mot not profett hur; not-with-stondyng he
laburd hur so att sho grantid, & bad hyñ feche þe preste. Bod or
þe preste come, *per* apperid vnto hur many fendis, þurgh vgsomnes
& drede of þe whilke sho dyed. And when hur soñ come agayñ 20
& fande sho was dead, he made mekuf sorow, for he knew hur syn
euere dele. And he went & shrafe hyñ of þat syn at sho had
done, & did *per*-for vij wynter penance. And þat done, his moder
apperid vnto hyñ & thankid hyñ, & tolde hyñ how þat þurgh his 24
penance-doyng sho was delyverd out of payñ.

Satisfaciendum est leso. *Supra de agro, ij.*

Satisfacit etiam vnus pro alio. *Supra de obligacione.*

Scandalum est vitandum. *Supra de abscondere.* 28

DCXCVIII.

Sciencia sacre scripture opere debet impleri.

We rede in 'Vitis Patrum' how when þe abbott Pambo was vnletterd, he went vnto a mañ þat was letterd and prayed hyñ to
 4 lerñ hyñ a salme. And when he had lernyd hyñ þe furste vers
 of þis salme, 'Dixi custodiam vias meas,' he wolde not lerñ þe
 secund vers nor no moʒ þerof, bod sayd; 'Satis est,' it was enogh.
 "For," he said, "and I may fulfyll þis, it sufficies me." So after-
 8 warde he was axkid of his maister whi he come not at hyñ ans in
 sex monethis, and he ansswerd agayñ & said; "I hafe not yit
 fulfyllid þat wurde in dede." So long after he was axkid if he had
 fulfillid it, and he ansswerd agayñ & sayd; "I hafe liffid þis
 12 xliiij yeris, and yit vnnethis I can fulfyll itt."

DCXCIX.

Sciencia *eciam* aliquando procuracione
 demonis¹ acquiritur.

Cesarius tellis how soun tyme þer was a scoler of Paryssh, & he
 16 had a duff witt and a forgettyñ mynde, so þat he cuthe nothyng
 nowder lerñ nor holde. And evur-ilk mañ skornyd hyñ & callid
 hyñ idiott, and heʒfor he was passynglie confusid, so þat þe devuß
 apperid vnto hyñ and axkid hyñ if he wulde do hyñ homage,
 20 and he sulde hight hyñ all maner of connyng. And þis scolar
 wolde not, bod forsuke hyñ. And þañ þe devuß put a stane
 in his hand & sayde vnto hyñ; "Als lang as þou holdis þis stane
 in þi hand, þou sañ know all maner of thyng." And with þat he
 24 rase & went into þe scule. And onone he put oute questions,
 & concludid all þat evur was in þe scule. And evur-ilk mañ
 had mervest how þis idiott shulde hafe suche connyng, and he
 wolde tell þe cauce vnto no mañ. So not lang after, hyñ happend
 28 fast seke, and of all þis he shrafe hyñ, & he keste away þe stane
 and þis dessayvable connyng to-gedur. And when he was dead

¹ So Latin MSS. The English MS. *has*, *mentis*.

and prestis and clerkis sang salmys aboute hym, devuls take his saule, an[d on] þe to syde of a vayle all of burntstone þai playd þerwith as wha played at þe fandying of þe hand-ball our þis dale, and on þe toder syde of þe valley oder fendis clekid⁴ it with þer sharpe naylis; & þis passid all maner of oper paynys. Neuer-þe-les at þe laste, our Lorde had bene mercyfull of¹ hym becauce he was deseyvid, and his saule was put vnto þe bodie. & sodanlie he rase, & all þat was aboute hym fled. And he come⁸ done of þe bere and went & made hym a monk in Ceustus ordur, and þer he turment hym selfe with harde penance als lang as he lifid.

DCC.

Sciencia nigromancie² est mors anime.

12

Cesarius tellis of ij yong men þat was at Tholence, & þer þai studid in nygramancye. So þe tane of þaim happend to fall seke, bownd to dye, and þe toder prayed hym þat with-in xx dayes after his disese he wold apere vnto hym, & latt hym witt how it stude¹⁶ with hym. And he grawntid, & he mot be suffred þerto, with gude witt, and þan he dyed. And with-in þe tearm he apperid vnto his felow, and he axkid hym of his estate. And he ansswerd hym agayn & sayd; "Wo is me, for I am [dampnyd]³ for þe²⁰ connyng of dialeykk þat I lernyd. And þerfor," he said, "I counceill þe att þou lefe itt." And he agreid & did aftur his cowncell, and lefte hitt & made hym a monk in Ceustus ordur, & þer he lifid all his lyffe.

24

DCCCL.

Sciencia nigromantica penas inferni videre facit.

Cesarius tellis of one Lodowicus at was þe son of Lowis, Lantgravius Thuringie⁴, and he covett greteli to know how it stude with þe saule of his fadur. And he promytt a grete reward vnto²⁸

¹ After of, our, *erased*.² MS. *nigramancie*.³ Latin, 'Veni mihi, dampnatus sum.'⁴ MS. *latograuii Thuringie*.

hynd þat cuthe tell hynd any thyng how it stude with his fadur at
 was decesid, & tell hynd gude tythandis of hynd. So þer was
 a knyght at hard tell here-off, and he had a bruder þat was a
 4 nygromansyer, and he tolde hynd here-of and bad hynd do his
 labur herein. So he went vnto his crafte & callid vp a deuill,
 and garte hynd bere hynd vnto hell. & þer he saw many vgsom
 turment and many dyvers kyndes of paynys. And þer he saw
 8 a fend sytt apou þe coueryng of þe pitt, and when þe coueryng
 was takyn of þe pytt, onone a trumpe all of fyre come oute of
 þe pytt, and made such a noyce at þe clerk went at all þis werld
 had bene at an end¹. And þan he saw ascende oute of þe pytt
 12 flawmes of fyre all like burnston. And emang þaim he saw com
 vp þis Lowis Latograuius, & he put furth his hand vnto þe clerk
 & sayd; "I am her, þis wriched Lowys, som tyme lorde of þe cete.
 And now þou seis wele myne astate. Bod & my childer wolde
 16 restore agayn suche possessions, whilk when I liffid I tuke fro
 suche kurkis, þai myght do me grete remedie, and þat þou sail tell
 þaim be suche takens." And þis done, he went into þe pitt agayn.
 And þe clerk was broght agayn whik, neuer-þe-les he was pale &
 20 passand seke, and he teld þe fadurs sayingis & þe tokyns vn-to his
 childer. And þai tuke it to no fors, nor wolde nott restore þe
 possessions agayn. & so it is to suppose þer fadur saule abydis
 þurgh þer necligens in perpetuall dampnacion.

24 *Seculi philosophi. Infra de silencio.*
Secretum debet celari. Supra de celacione.
Senex assuetus malis vix illa dimittit. Supra de
Andrea.

DCCII.

28 *Sepulture non debent indifferenter in ecclesia fieri.*

Saynt Gregur tellis how som tyme þer was a bisshop þat
 grawntid a place of beriaff in þe kurk vnto a riche man þat hight
 Valerius Patricius, þat was a synner of his bodie. And vppo
 32 þe same nyght Saynt Faustynd, in whase kurk þis was done,

¹ MS. a nend.

apperid' vnto þe keper of þe¹ kurk & said' vnto hym; "Go & say vnto þe bisshop þat he caste oute yone stynkand' flessch oute of my kurk, or els he sall dye with-in xxx^{ti} dayes." And he had grete drede þeroff for to do itt, & wolde not do it. Vppon þe xxx^{ti} day⁴ he went to bed' in wharte & heall, & on þe morñ he was foñ dead' in his bed sodanlie. Also Valentinus þat wont in Melayñ, when he was berid' in þe kurk of Saynt Sixtus, aboute mydnyght in þe same kurk was hard' voyces and cryes, as þer had bene men² at⁸ had bene drawñ oute þer agayñ þer wyll; vnto þe whilk voycis þe kepers of þe kurk rañ, and saw ij vglie³ þat band' þis Valentyne fete, and with a grete noyce þai drew hym oute. And on þe morñ þai soght for hym & þai fand' his bodie with-oute þe kurk, casteñ¹² in a fowle dyke, and his fete bathe boñ samen as þai saw hym drawen oute of his grafe.

Sepeliuntur aliqui a Christo. Supra de Martha et Martino. 16

Sepultura in ecclesiam non impedit quin ibidem sepulti puniantur. Supra de locutione⁴, iij.

Sepeliri debet in sterquilinio religiosus proprietarius. Supra de proprietario, ij. 20

DCCIII.

Sepultura in ecclesiam quandoque parum prodest.

Saynt Gregur tellis how soñ tyme þer was ane yll mañ berid' in Saynt Laurence kurk at Rome. And þer was hard' voyces command' oute of his grafe, sayand'; "Ardeo! ardeo! I burñ! I burñ!"²⁴ And his wyfe, when sho hard' tell of þis, garte oppyñ his grafe & lukid' what was þerin; & þai fand' þe clothis at he was wappid' in, bod his body was clene away.

¹ After þe, keper, erased.

² MS. a men.

³ Latin, duos deterrimos specie.

⁴ Reference from Latin MSS.

DCCIV.

Sepeliri non debent vsurarij in claustris
religiosorum.

We rede of ane archbysshop¹ þat hight Bysmytinus, at was
 4 a maister of dyvynitie, and he tellis how on a tyme when þer was
 ane vsurar berid in þe cloystur of ane abbay, he went oute of his
 grafe on þe nyght & cryed & mayd grete noyce, & threw of þe
 thakk of þer dortur, & fure fule with þe monkis & flayed þaim
 8 & did mekull skathe. & on þe morw his bodie was foñd with-oute
 þe cetie, and it was broght agayn & putt into þe grafe. Neuer-þe-
 les he did oft sithis as he did befor. So at þe laste, a holie man
 coniurid hym, & bad hym tell hym why² þat he wulde not suffre
 12 hym nor þe monkis to hafe no reste. And he ansswerd agayn &
 sayd; "It is of me in despayr, ffor as with myne vsuris I grevud
 God bothe day & nyght, right so I may hafe no reste nowder day
 nor nyght. Bod ye may be in gude reste and ye wold bere my
 16 bodie oute of your closter." And so þai did, and þai war nevir
 after grevid nor hard ma of hym.

DCCV.

Sepeliri non debet vsurarius nisi sub patibulo.

Iacobus de Vetriaco tellis how som tyme þer was ane vsurar þat
 20 wolde neuer restore his vsurie agayn, þuff all he war oft movid
 þerto. So hym happend to fall seke & bownd to dye, and callid þe
 preste & askid his sacramentis; and þe preste said he wulde gyff
 hym no sacrament bod if he restorid agayn his vsurie, and he
 24 wulde nott So þe preste went away from hym and his sekenes
 incresid on hym, and he was bownd to dy. & þe preste come, and
 þai at warr aboute prayed hym to commend his sawle vnto almyghtie
 God, and he a[n]sswe[r]d agayn & sayd, evyn when he was in

¹ Arund. MS. archiepiscopus
 Bisuntinus.

² why, omitted and added above
 the line.

passyng; "I commend his saule vnto all þe devuls in heil." And
 when he was dead, his frendis prayed þe preste at he mot be berid in
 som noke or som entre of þe kurk-garth, becauce of þer honestie;
 and þe preste denyed þaim & wolde nott. And þis preste had ane 4
 ass þat did nothyng on dayes bod caryd bukis & vestementis fro þe
 prestis howse into the kurk, and fro thens home agayn. And sho
 cuthe go no noder way bod vnto þe kurk & fro þe kurk. So þis
 mans frendis prayed þe preste at his bodie mot be layd vppon 8
 þe ass, and to what place som-evur at þe ass bare hym, at þer he
 sulde be berid; and þe preste grawntid. & þai made a full bargan,
 trowyng at þe ass wold owder bere hym vnto þe kurk or els vnto
 þe prestis chawmer, becauce sho cuthe none oder way. And when 12
 his bodye was layd vppon þis ass, sho nowder declynynd vnto
 þe right hande nor þe lefte hand, bod bare hym evyn st[r]eght
 vnto þe galows, & evyn vnderneþe þe galows sho shuke hym
 down. And þer he was berid in sepultura patrum suorum. 16

Sequela. Sequi plures non semper expedit. Supra
 de societate, iij.

Sermo. Sermonem audire impedit demon. Supra
 de auditu. 20

Sermoni possunt adaptari multa que dicuntur supra
 de doctore, locucione, predicatore, et infra de
 verbo.

DCCVI.

Serpens. Serpenti comparatur nequicia aliquorum. 24

Petrus Alphonsis¹ on a tyme as he went be a wud-syde tellis
 how þat he fand a serpent slayn with hurdmen, & boñ vnto a
 stokk; and he lowsid hur becauce sho was som-what on lyfe,
 & layd hur þer sho mot fele warmenes of þe soñ. And so when 28
 sho was a lityfl warmyd, sho crope aboute hym, and at þe laste sho
 tanged hym hugelie. And þan he said vnto hur; "What dois

¹ MS. Petrus Alphensis.

pou? pou dose me iif for gude, and whi duse pou so?" And
 þe serpent ansswerd' hynd agaynd & said; "I do not bod my kynd."
 And with þat sho clappid' hur faste aboute his legg. And he wold'
 4 hafe had' hur of & sho wold' nott. And so, be þer bother assent,
 þai callid' vnto þaim a fox to gyff a iugement' wheder sho sulde
 lowse of his legg or nay. And þey told' hynd aif þe matir how
 it happend'. Than þe fox sayd; "In þis cauce I cand' gyff no dome
 8 be heryng, bod if I se at myne ee how it was with you bothe
 at your furste metyng." So þis serpend' lowsid', & onone sho was
 bon' vnto þe stokk agaynd as he fand' hur. And þan þe fox gaff his
 iugement & sayd; "O þou serpent! & þou may now esskape,
 12 go þi wayes! And þou mañ!" he sayd, "I cownceif þe not labur
 no mo' to lowse hur."

DCCVII.

Seruicium. Seruire Deo est vtile.

We rede in 'Libro de Dono Timoris' how som tyme þer was
 16 a kyng þat had a baillay, & he seruid' hynd alway trewlie. So on
 a tyme hynd happend' fall seke, and þe kyng come & visit hynd
 & offerd' hynd þat what þing at he wold' aske, he sulde hafe it.
 And he ansswerd' agaynd & sayd; "I wulde beseke you at ye wulde
 20 delyver me of þis sekenes, for I and' gretlie turment þer-with."
 And þe kyng ansswerd' hynd agaynd & sayd' þat he wold' do it with
 gude wilf and he myght, bod he sayd' þat he myght nott. Than þe
 seke mañ ansswerd' agaynd & sayd; "Señ ye may not delyver me
 24 of my sekenes, here I promytt to Hynd þat may delyver me, þat &
 He wilf delyver me þerof, ffrom hens furtf I shall seryff Hynd
 alone, & nevr no mañ." And onone he coverd' & tuke hynd to þe
 serves of almyghti God, & wold' nevr seruff mañ after.

28 *Seruilis timor initium est boni. Infra de timore
 et voto.*

Seueritas. Seuerus iudex. Supra de iudice, iij.

DCCVIII.

Signum. Signis evidentibus aliquando impedit Deus malos vt non compleant quod ceperunt.

We rede how Iulianus Apostata in dispite of cristen meñ garte þe Iewis repayre and belde agayn ane olde temple, & gaff þaim 4 grete gudis to þe bigyng þer-of. And when þai had byggyd vp a grete dele þeroff with lyme and stone, sodanly þer come a grete wynd & blew all down, and efter þat þer come ane erde-quake & shuke down þe reuersyon; & þan þer come a fyre evyn oute of 8 þe grond; & not aloneli burnyd itt, bod also all þaim þat come nere it. And þan, with-in a day or ij after, þer apperid in þe ayre a syngne of þe cros. And sodanlie all þe Iewis clothis wer fylld with blak crossis. 12

Signa plura et diuersorum signorum narrationes
inuenies in libello de mirabilibus rebus et eventibus, quem deo auxiliante intendo compilare.

Signum crucis. Supra de cruce. 16

DCCIX.

Silencium tenere est assu[esc]endum.

We rede in 'Vitis Patrum' how abbot Agothen bare in his mouthe iij yere a stone vn[to] he was lernyd to be styll and sylent. Also þer was a noder bruder þat when he entred into religioun 20 sayd vnto hym selfe; "Thow & ane ass be bothe as one; ffor as ane as is betin & wyll not speke, and suffers wrang and ansswers not, right so sall þou bee; ffor & þou war putt fro þe burde, þou sulde not ansswer." 24

DCCX.

Silencium aliquando aliquis imponit sibi in penam.

We rede in þe 'Life of Secundus Philosophus,' how þat on a tyme when he was a child and went vnto þe skule, and hard tell þat evur-ilk womman was incontynent, when he was perfite in 28

philosophye he went home in-to his awn̄ contre like as he had bene a pylgrem̄, with a skrypp̄ & a staff. And his hare of his head̄ & his berd̄ war growen̄ long. So he was hostid̄ in his moder
 4 hows, and nowder sho nor none of þe howshold̄ kend̄ hym̄. And he thoght he wolde prufe if it wer trew þat was sayd̄ of wommen̄, and he light one of þe maydens x nobles to make hym̄ to lye be his moder. And sho grawntyd̄ vnto hym̄ & his moder bothe. So
 8 at evyn̄ he was broght in, and þai went to bed samen. And sho trowid̄ he sulde [hafe]¹ had at do with hur, and when̄ þai war in bed̄ he halsid̄ hur in his armys as a chylde sulde do þe moder, & lay styll̄ & his breste vnto hurs all̄ þe nyght & slepid̄. And
 12 when̄ it was morin̄ he rase, and his moder sayd̄ vnto hym̄; “Wharto haste þou þus attemptid̄ me?” And he ansswerd̄ agayn̄ & sayde; “Nay, moder! It is not wurthi to me to fyle þat vessel̄ at I come oute off, ffor I am̄ Secundus, þi soñ.” And when̄ sho
 16 hard̄ þis, sho was so confusid̄ at sho mot not suffre it, bod fell̄ in a deade swownyng & spak neuer wurd̄ after. So þis Secundus, when̄ he saw sho was dead̄, he vnderstude þat his wurd̄is was cauce þeroff, and he kep̄d̄ sylens & wolde not speke. So on̄
 20 a tyme after-ward̄, hym̄ happend̄ sodanlie to mete þe emperour and he hailsid̄ hym̄, & he wold̄ not speke agayn̄. So þe emperour commawndid̄ becauce he wold̄ not speke, at his hede sulde be smyten̄ of, and delyuerd̄ hym̄ vnto a man̄-wheller, and commandid̄
 24 hym̄ to labur hym̄ be þe way to luke if he cuthe gar hym̄ speke. And if he spak, he bad̄ hym̄ smyte of his head̄, & if he wolde not speke, he bad̄ hym̄ latt hym̄ goo. And þis man̄-wheller said̄ vnto hym̄ as he went; “O, þou Secundus! Whi wilt þou dye? Speke,
 28 and þou moñ liff.” So he sett noght be his lyfe, bod bade vppon̄ his dead̄ and layd̄ hym̄ down̄ & putt furth̄ his nekk, redie to be hedit̄. And þis done, þe manwheller broght hym̄ agayn̄ vnto þe emperour, and tolde hym̄ how þat, vnto dye perfōr, he wold̄
 32 nevr speke wurd̄.

Silencium quandoque venditur. Supra de aduocatis.

¹ MS. he.

DCCXI.

Silencium tenere debent religiosi.

Saynt Ierom^u tellis & says ; “ I saw Saynt Theon^u sparrid^r in a cell, solitarie, as it was sayd^r, xxx^{ti} yere, and evur he kepid^r sylens.” And of hym^u writis Socrates & says ; “ Theonas, þe fadur 4 of iij m^t monkys, at was moste connyng in lettres of grew & latyn, xxx^{ti} yeris spa^k nevur wurde, savyng in his prayers.”

DCCXII.

Silencium strictissimum tenere debent religiosi.

We rede of Zenocrates þe philosophur, how oñ a tyme as he satt 8 talkand^r with oder folk, sodanlie he held^r his tong & wold^r not ansswer þaim. And when þai axkid^r hym^u whi he wolde not speke¹, he ansswerd^r agayn^d & sayd^r; “ Som tyme me hase forthoght þat I spa^k, bod neuer þat I held^r my tong.” 12

Also we rede in ‘ *Vitis Patrum* ’ how þat one alde monk kepid^r a passand^r straye sylence. And oñ a tyme when þer come vnto hym^u a mañ of grete auctoritie, þe brethir prayed^r hym^u at he sulde putt vnto hym^u som gude thyng for edificaciō of his sawle. [& he 16 ansswerd again & said^r]², “ And he be not amendid^r be my silence, he may not be amendid^r be my wurd.”

Also Guillelmus tellis how som tyme þer was ane erle in Normondie þat was passand^r deuote vnto almiȝtty God^d. And he 20 vsid^r oft sithis to vissit a kurk of monkis. So oñ a tyme he come tymelie oñ a nyght in a meke habett, and I cañ not say be whatt crafte, bod he gatt into þe kurk. And þe sacristañ, trowyng at he had bene a thefe, bett hym^u & putt hym^u oute of þe kurk. And in 24 þe mornyng, þe erle come into þe chapitur howse emang þe monkis, & commendid^r þis sacristañ becauce he was so diligent in his offes, & at he sparid^r hym^u not when he come at inordinatt tyme. And fro thens furth þis erle was so diligent in his offes & his prayers, 28 at þer myght none grevans lett his silens.

¹ MS. spele.² The Latin version has the usual preface: qui ait.

DCCXIII.

Siluestri confessoris.

We rede in his Legent how Constantyne þe emperour was made lepre, and þurgh cownceit of a bisshop¹ þer was iij M̃ childer
 4 broght vnto Rome to be slayn, at he mot be bathed in þer warm blude & so be made hale. And when he saw þe moders of þies childer, shewand hym þer brestis & pulland of þer hare, & wepand befor hym, he made sorow & sayd; “How sulde I vse þis wykkid
 8 bath? It is bettur to me to dye for þe heale of þies innocentis, þan for to requovir my life for þer deade.” And with þat he com-mandid þe childer agayn to be delyverd vnto þer moders, and giff þaim grete giftis also. And vppon þat same nyght, Saynt Petur
 12 apperid vnto hym and Saynt Paule, & sayd vnto hym; “Beauce þou vggid to sla so mych innocent blude, our Lord Iesu Cryste sent vs to giff þe cownceit how þou sal be helid. Thow salst call Siluester þe bisshop² vnto the, & here hym, and þou salst be curid.”
 16 And he garte call hym, & tolde hym all hys vision. And so Siluester told hym at pase goddis at he wurshuppid was no goddis, bod þe servandis of goddis, as þe son & þe mone, *et cetera*. And he shewid hym þer ymagis, at he mott verelie know what þai wer.
 20 And þus he was enformyd in þe fayth and cristend. And when he come oute of þe watir of baptym, he was clene of his lepre. And a grete shynyng was our hym, to so mekull as he said he saw almighty God; & þan he gaff mekull privelege vnto þe kurk.

DCCXIV.

24 Simia. Simie peccator assimilatur.

We rede in ‘Libro de Dono Timoris,’ how þe propurtie of þe ape is to hafe ij whelpis; & when þe hunter commys & pursewis hur, sho takis þat at sho luffis bettur in hur armys, & þe toder lepis vp
 28 on hur bak. And when þe hunter sewis hur sore, sho levis þat at is in hur armys & lattis it fall, & þe toder clevis still by hur.

¹ Latin, de consilio pontificis.² Latin, episcopus.

DCCXV.

Simon Magus.

Saynt Leo þe pope tellis how oñ a tyme as Symon stude befor Nero, his shaþ turnyd sodanlie, & now he semyd' one olde mañ & now a yong mañ. And herefor Nero trowid' þat he had bene 4 þe son of God. So oñ a tyme þis Symon sayd' vnto Nero; "Becaue at þou shaft verelie know at I am Goddis son, command' my head to be smytyñ of, & oñ þe iij day I sail rice fro deade vnto life." And so it was. & when þe turmetur trowid' þat he had 8 smytyñ of his head, he strake of the head of a weddur, & hid' it & held' hym away iij dayes at he was not sene. And þe weddur blude lay styll in a cake. And oñ þe iij day he present hym vnto Nero, & bad hym gar gedur vp his blude, for he þat was hedið was 12 ressyñ fro dead vnto lyfe agayñ as he made his promys. And when Nero saw hym he had grete mervayle, and trowid' at he had bene þe verray son of God. So afterward' oñ a tyme when he was with Nero in a chawmer, a fend' in his lyknes spakk with-oute vnto 16 þe peple. Bod when Saynt Petur come, he vndid' all his crafte; and when he was fleand' in þe ayr, þurgh his prayer he made hym to fall, & brak evure bone¹ of hym.

DCCXVI.

Simoniam. Simoniam nullus debet elegi.

20

Cesarius tellis how oñ a tyme when þai sulde chese a new abbott at þe abbay of Saynt Denys in Fraunce, þe priour of þe same monasterie come vnto þe kyng of France, & gaff hym 1 libras, & prayed hym to vuchesafe favur his partie. And þe kyng wold' 24 behestes hym no thyng, bod tuke þe money & made hym in a hope, & betuke þis money vnto his chamberlayñ. So þe selerer of þe place wyste not of þis, nor þe thresurar nowder, and ather of þaim

¹ MS. evur ebone.

come vnto þe kyng & broght hym a grete som of gold & prayeð
 hym favur þaim. & he tuke þe mony evure dele¹. And when þe
 day come at þe abbott sulde be chosyn on, and þe kyng satt in þe
 4 chapytur-hows, and þies iij abade of þe kynges reward, þe kyng
 was war of a gude innocent monke, syttand in þe hyrn of þe
 chapitre. And he callid hym vnto hym and made hym abbott.
 And he excusid hym faste & wolde nott hafe bene, and alegid
 8 many thyngis. And emang oþer þingis he alegid at þe abbay was
 gretelie endettid, & he was bod a pure man. And with þat þe
 kyng smylid, and ansswerd hym & sayd; "I saff gif þe onone
 mē pond, and if þou myster I saff lew þe als muche, and helpe þe
 12 & forther þe in þat I can. And þerfor take it on hand boldlie."
 And so he did, and þe kyng gaff hym þis gude at þai had broght
 hym. And þus þies symonyers war confusid, & belife þe abbay
 was wele rewlid and clere oute of dett.

DCCXVII.

16

Simonia committitur sine pecunia.

Cesarius tellis how on a tyme a holie ances sayd vnto ane
 abbott of Ceustus ordur, when he spirrid hur whedur it was
 expedient vnto hym to be abbott or nay, and sho said nay, it was
 20 not expedient unto hym to abyde abbott, ffor he entrid þerinto be
 symonye. And he ansswerd hur agayn & sayd; "What says
 þou? Says þou at I have done symonye?" And sho ansswerd
 hym agayn & sayd; "When þe day of your eleccion come, þou,
 24 desyrand þe abbotshup, went not symeplie as þou was wunte
 to do, bod þou said vnto þe symeple monkis on þis maner
 of wyse; 'It is not our wurshup to chese our abbott with-oute
 our abbay,' becauce þou knew þer was none in þe abbay abyll to be
 28 abbot bod þou. And þus þou begylid þaim & was made abbott."
 And when he hard þis, he grawntid it & cuthe nott agayn-say it.
 & þan he gaff vþ his abbotshup & become a closter monke.

¹ MS. evur edele.

DCCXVIII.

Simplicitas aliquando prodest.

Cesarius tellis how som tyme *per* was a noble castellañ, and he vsid oft sithes to take catell & shepe of a certayñ abbay of Ceustus ordur pat was nere-hand hyñ. And when þe abbott 4 & dyvers of þe monkis prayed hyñ to lese, he wolde nott. So oñ a day he drafe away a grete drafe of *per* catell, and þe abbott sent vnto hyñ a monke þat was bod a symple man, and commaundid hyñ þat what at evur he mot gett agayñ of þis catell, 8 he sulde *with*-owten delay resayfe it. So aboute mete-tyme, þis monke come vnto þe castell, and did his message. & þe knyght ansswerd hyñ & sayd; “Sur, ye sañ furste dyne, & þa I sañ gyff you ane ansswer.” And as þe monke sat at meate emang oþer 12 men, he was servid *with* flessñ as oþer was, and þat largelie. So he vmthoght hyñ of þe catell of *per* abbay, and he ete of þis flessñ a grete repaste; and þe knyght & his wyfe behelde hyñ grathelie. And when þai had dynyd, þis knyght callid þe monke osyde, 16 & axkid hyñ whi he ete flessñ when it was rewle of his ordur þat monkis sulde [*not*] ete flessñ? And þe monke full mekelie ansswerd hyñ agayñ & said; “Sur, myne obedyence cawsid me to eat flessñ, ffor myne abbot commaundid me þat of our catell 20 at was tane away fro vs, I sulde resayfe agayñ what at I mot gett. And I knew wele at þe flessñ at was sett befor me was of our catell, and I trow þat I mon nevur requover mare. And perfor in etyng, I resayvid als mekull as I myght.” And when þe knyght 24 hard þis, he was somewhat compuncte *with* þe monkis meke ansswer, and he callid his men & commaundid at þe monke sulde be restorid of als many catell agayñ as evur he had tane fro þaim. And also he behest at fro thens furth he sulde not noy þaim, bott rather 28 restore þaim. And þe catell was delyverd vnto þe monk, and he went home *with* þaim & *with* his mesage to-gedur, and tellid þe abbott & þe covent all how he had done. And þai had grete mervell here-off, & thankid God & was full fayñ.

DCCXIX.

Simplex aliquando deridetur.

Cesarius tellis how pat som tyme in Colaṇ *per* was a chanoṇ at was so symple & so vnconnyng pat he cuthe nott tell no maner
 4 of nowmer, nor tell whilk was oð whilk was evyṇ¹, bod at he wald aṯ way cownt ij thynges to-gedur. So oṇ a tyme hyṇ happend be made chanoṇ of pe kechyng, and he had *per* many bakoṇ-flykkis in pe balkis. So oṇ a tyme hyṇ happend to tell paim, and he
 8 cuthe no noderways tell, & he cuthe say none oder bod þus; “Lo, *per* a bakoṇ-flykk & his felagh, and *per* a noder bakoṇ-flykk & his felow².” And so of aṯ pe toder. So oṇ a tyme one of hys meneya *with*-drew one of pies bakoṇ-flykkis. So oṇ [*a*] tyme afterward,
 12 þis chanoṇ come into pe kechyṇ agayṇ, and tellid pies bakoṇ-flykkis & fand at pai war od, & ane wantid. And he sayd vnto his menya *per*-of, and pai prayed hyṇ be in pease & go vnto his chawmer and pai sulde fynd it wele agayṇ or pat he come; and so
 16 he did. And whils he was away, his meneya *withdrew* a noder bakoṇ-flykk, and so *per* was evyṇ behynd as *per* was befoṛ. And paṇ pai callid *per* maister & bad hyṇ go luke if he had aṯ his bakoṇ-flykkis, and he come & teld paim agayṇ as he was wunte to
 20 doo, & fand pai wer evyṇ. And so he trowed at he had getten his flykkis agayṇ, & in a grete myrthe he sayde vnto his meneya; “O, ye felows! I mot hafe haldyṇ my tong & loste my bakyṇ-flyk.” And when his *servandis* wolde eatt any gude meate, pai
 24 wolde threpe vppon hyṇ at he was seke; and he wolde aske paim whareby pai wyste, & pai wold say, “Yis, Sur, for your haris er passand bolnyd.” & paṇ he wold trow he was seke, & lay hyṇ down oṇ his bedd. And paṇ pai wold ordand gude metis and
 28 gyff hyṇ owder little or noght *peroff*, & eate vð pe toder *per* selfe.

Simplitatem deus remunerat. Supra de con-
 tricione.

¹ Harl. MS. vt nichil numerare sciret nisi in quantum res essent pares.

² MS. felow.

Simplicitas aliquando ad virtutem pertinet. *Supra*
de obediencia, xj.

Simulacio. Simulare stultum tempore et loco ali-
quando expedit. *Supra* de fatuitate. 4

Singularitas in obseruancijs est aliquando occasio
vane glorie. *Supra* de abstinencia, ij^a.

DCCXX.

Sitire non habent aliqui ex complexione.

Solinus tellis how *per* er som̄ *pat* er so grete of bonys *pat* 8
pai neuer nowder er thrusti nor swetis; and he sais he can̄
consayve *pat* be many resons.

Sobrietas. Sobrius debet esse iudex. *Supra* de
abstinencia, vij. 12

DCCXXI.

Societas malorum fugienda est.

Petrus Alphonsus¹ tellis how on̄ a tyme ij clerkis went samen
befor̄ a place *per* *par* was many drynkers, and *pai* callid̄ *paim* in.
And *pe* tone of *paim* went into *paim*, & *pe* toder wold̄ nott bod 16
went on̄ hys wais; and it was fer *with-in* nyght. So *pe* wachis
of *pe* tow̄n fande aff̄ pies drynkers syttand samen, & *pe* clerk *with*
paim, & becauce a mañ of *pe* tow̄n was robbid̄ *pat* nyght, *pai* tuke
paim aff̄ & *pe* clerk *with* *paim*, & hanged̄ *paim*. And *pe* clerke at 20
bade *with* *paim*, or he was hanged̄, sayd̄ on̄ *pis* maner of wyse;
“*Quisquis* inique gentis consorcio fruitur, procul dubio mortis
immerite penas lucratur. What som̄ evur he be at vsis iff̄ company,
na dowte of he saff̄ hafe ane iff̄ dead.” 24

DCCXXII.

Socio fatuo vel malo non est adquiescendum.

We rede in ‘*Libro de Dono Timoris*’ how on̄ a tyme ij brethur
went samen be *pe* way, and *pe* ton[e] was wyse & *pe* toder bod

¹ MS. Alphonsus.

a fule. So þai come vnto a gate-shatyll þer þer was ij wa[yis], þat
 one a fayr way, & þat oþer a fowle way, and þe fule wolde not go
 be þe fayre way¹. And þe wise sayd' vnto hym; "þis way is
 4 bothe fayr & gude, & wuld' lede vs to a gude herbarie." And
 þe toder sayd'; "Nay, þis way, þuff all it be fowle & sharpe, yit
 it w[ill] lede vs vnto a gude herberie; and þerfor I counceit
 þe latt vs go here-bye." So þis fule wolde not trow bod' þat at he
 8 saw, & wold' algatis go þe fayr way, and þe wise wold' not lese hym
 bod felud' hym, þuf all it wer agayns his will. So as þai w[ent]
 samæn, thevis mett with þaim, and þai garte put þaim in prison.
 And afterward' þe kyng garte bryng befor' hym all þat wer in
 12 prison. So þies ij war broght befor' þe kyng and feit at stryfe
 befor' hym, ffor þe wyse made playnt of þe fule, how þat he wolde
 not truste on hym of þe way, and þe fule complenyd' of þe wyse
 becauce he folowid' hym & wiste he was bod a fule. And þan þe
 16 kyng gaf a sentence & bat at þai bothe sulde be hanged; þe fule
 becauce he wold' not trow þe wyse, & þe wise becauce he folowd' þe
 fule.

Socij aliquando mutuo se decipiunt. *Supra de*
 20 *decepcione, iiij.*

Socius socium aliquando ad negandum deum inducit.
Supra de negacione.

DCCXXIII.

Societatem plurium non expedit sequi.

24 We rede in 'Legenda Longabordica' of one Richard; þat was
 kyng of Freseland; when he sulde be crystend' in þe yere of our
 Lorde ccc, & he had putt þe tone fute in to þe funte², he helde þe
 toder oute, & sayd'; "Whar' er all þe noble men of my kynd? In
 28 heit or in Paradise?" And one tellid' hym at þai wer in heit.
 And when he hard' þat, he drew oute his fute of þe funt agayn &

¹ Harl. MS. *Voluit fatuus per viam
 delectabilem ire, sapiens autem dixit,
 "Et si illa via sit delectabilis, tamen
 ducit ad malum, alia, vero, licet sit*

*aspera, tamen ad bonum hospitium
 ducit."*

² MS. *has another and here.*

sayd; “*Sanctius est plures quam pauciores sequi.* It is more halie to folow many þaṁ few.” And þus he was deseyvid be a fend þat promysid hyṁ to gyff hyṁ þat day thrid day ane vnnumerable porciōn of gude. And on þe thrid day he dyed 4 sodanlie, & was perpetuallie dampnyd for evur.

DCCXXIV.

Solitudo. Solitudinem multi propter deum appetunt.

We rede in ‘*Vitis Patrum*’ how on a tyme a solitarie went into 8 wyldernes, & he was cled all in a lynṁ sakḱ alone. And whēn he had walkid þerin iij dayes, he stude vp apōn a grete stone, and he was war vnderne the it of a maṁ fedand hyṁ of grene herbis as it had bene a beste. And he went down privalie & gatt hyṁ 12 & held hyṁ, and þis olde maṁ was nakid & myght not suffre þe odor of a maṁ, and gatt fro hyṁ & ran away als faste as he myght. And þe toder ran after hyṁ & cryed; “Abyde, & lat me speke *with* þe!” So he abade & spak *with* hyṁ¹, and whēn 16 þai come nere samen, þe olde maṁ bade & askid hyṁ whatt he wolde. And he sayd; “Fadur, I pray þe, tell me a wurd at I may be savid bye!” And he ansswerd hyṁ agayn & sayd; “Fle mans felowschupp & be still, & þou saḱ be safe.” 20

Solitudo quietem anime et consciencie facit. Supra de quiete, i.

DCCXXV.

Solitudinem eligere inspiratur a deo.

We rede in ‘*Vitis Patrum*’ of one Arsenius, þat was of moste 24 valow in þe emperours palas, and he besoght God in his prayers to drys hyṁ into þe way of hele. And a voyce come to hyṁ & sayd; “Fle mans felowschup & þou saḱ be safe.” And so he did. *et c.*

¹ MS. *repeats*, and he abayde.

DCCXXVI.

Solitudinem relinquere suggerit [*diabolus*].

We rede in 'Vitis Patrum' how *per* was one þat went into wyldernes, and he besoght God to send hym a place *per* he wold at
 4 he ristid and abade. And so *per* come ane agle, & he folud hur,
 as sho had bene ane aungeſt, wha *per* was a palm, & a well at þe
 rute þeroff. And when he had *per* many yeris lifid in penance, &
 had none oder mete bod of þe frute of þe palm & drynk of þe well,
 8 þe devul had envy at hym, & he come vnto hym in lyknes of
 a messenger. And when he had beholden hym grathelie, he sayd
 vnto hym; "Is not þis he þat I hafe soght? Yis, forsuthe it is he."
 And so he come to hym & sayd; "I hafe soght þe many day,
 12 & I cuthe not synd þe. Go we home, for þi fadur is dead & þe
 heritage is happyd vnto þe; and *per* wyll many folke feght þerfor
 bod if þou com tytter home, and if þou com þai wull sease. And
 when þou hase it, þou may, and þou wull, deale it for Goddis sake."
 16 And he grawntid vnto hym & come home vnto his fadur howse,
 and fand hym on lyfe. And when he saw þat he was confusid in
 hym selfe, and abade *per* in grete trubble and besynes. And at þe
 laste he dyed & made a wrechid end!

20 Solitarius aliquando in peccatum labitur. *Supra de*
presumpcione, j.

Solucio. Solui debet debitum et promissum. *Supra*
de promisso.

DCCXXVII.

24 Sortilegijs non est fides adhibenda.

We rede in 'Libro de Dono Timoris' how þat a womman þat
 vsyd sorcerie happend on a tyme to fall seke and was bownd
 to dye. And hur doghter cownceld hur to be schrevyn & take hur
 28 sacramentis, and sho wolde not. So hur neghburs come in &
 cownceld hur þe same, and sho ansswerd þaim agayn & said;

"I moñ not dye þus sone." And þai sayd; "Yis, ye er lyke to dye." And sho sayd; "Nay! I am certaiñ at I moñ liff yit þis v yere." And þai axkid hur how sho knew þat, and sho ansswerd agayñ & said þat oñ þe furste day of Maij þe goke 4 ansswerd hur & sayd v tymys, "Cukkow!" And be þat sho sayd sho wiste wele þat sho sulde liff v yere. And þus onone after in þis belefe, *with-owteñ* any sacrament, sho dyed! *et c^o*.

Sortilegium quandoque fit de sacramentis. Supra 8
de sacramento, ij¹.

DCCXXVIII.

Sortilegi puniuntur.

Cesarius tellis how som tyme þer was in Englonð a womman² þat vsid sorcerie. And oñ a day as sho was bowñ to eatt, sho 12 hard a craw cry beside hur, and sodanlie þe knyfe þat was in hur hande fell. & hereby sho demyd at hur dead drew nere, & so sho fell seke, bowñ to dye. And sho sent after a monk & a noñ þat was hur childer, and chargid þaim in hur blissyng þat onone as sho 16 war dead þai sulde sew hur in a harte-skyñ, & þañ at þai sulde close hur in a tombe of stone, and at þai sulde feste þe coveryng þeroñ stronglie bothe *with* lead & strong yrn, & at þai sulde close þis stane & bynde it aboute *with* iij strang chynys, and þañ at þai 20 sulde do mes & pray for hur aboute hur bodye. And if sho lay so sekurlye iij dayes, þañ sho chargid þaim to bery hur vpp[on] þe iiij day in þe erth. And so all þis was done, and ij furste nyghtis, as clerkis was sayand þer prayers aboute hur, ffendys 24 brak þe yatis of þe kurk, & come in vnto hur & brak ij of þe chynys at was at ather end; and þe myddyfl chyne abade styfl hale. And vppoñ þe iij nyght aboute cokkraw, þer come in suche a throng of fendis, at þai at saw it semyd at þe temple turnyd vpsadowñ. 28 So þer come a fend at was maste vgsom of all, & hyer þañ any of þe toder was, and he come vnto þis tombe and callid hur be hur

¹ MS. j.² MS. wommand.

name & bad hur ryse. And sho ansswerd agayn & sayde sho mot
not for þe bondis at was bonn aboute þe tombe. And he bad lowse
þaim, and onone at his commandment þe chyne braste as it had
4 bene hardis, & þe coueryng of þe tombe flow off. And þer he
take hur oppynlie befor all men & bare hur oute of þe kurk.
And þer befor þe yatis þer was ordand a blak hors, & þat ane vglie,
& here-vppon was sho sett. & þan onone sho & all þis felowshup
8 vanysshid away.

DCCXXIX.

Spectacula vana vitanda sunt.

Fulgencius tellis how þat Dyogenes, when he wex olde, he was
fellie vexid with þe fevers. So on a tyme he sett hym down
12 at a tre-rute in þe son to comfurth hym, and when he was gretelie
turment with þe sekenes, & saw other men go vnto disportis
& laykys, he sayd vnto hym selfe; "O! how fonde at men ar now
on dayes! Lo! how þai faste rynd to se wonders & men seght, and
16 lukis not after me þat stryvis with so fell a sekenes as I do."

DCCXXX.

Sponsalia contrahuntur per anuli tradicionem.

Guillelmus tellis how som tyme at Rome þer was a yong man
þat was new wed. So on a tyme as he was playand with his
20 felows, he put furth his hand vnto þe ymage of Venus, þat¹ was
made of bias, and delyverd hur his weddyng-ryng to kepe to þe
play war done. And when þe play was done he come & axkid his
ryng agayn, & he fand it on þe ymage fynger & þe fynger cruked
24 into þe luff of hur hand. And he wraystid at hur fynger and
he cuthe nott gett of þe ryng nor yit breke hur fynger, so he lete
it alone. And on þe nyght after he come thedur with his servand,
& he fand hur fynger streght & þe ryng takyn away. And he
28 turnyd agayn & fenyd as hym aylið nott, & went to bed with his
wife; and as he lay in his bed with his wyfe, he feld a blak myrk
thyng welter betwix hym & his wyfe, and he mot fele it wele bod
he myght noght se itt. And be þis obstacle he was lett fro halsyng

¹ MS. þas.

of his wyfe. And he harde a voyce say vnto hym; "Mecum concube: hafe at do with me, for þis day þou wed me; ffor I am Venus at þou put þe ryng on þe fynger of, and þat sañ þou neuer hafe agayn." And so it was a long tyme, and evur when he wold⁴ hafe liggen with his wyfe, he bothe felid þis in his bed & hard þe voyce peroff. So on a tyme he tuke his lese at his wife & his howshold; & wold walk fer oute of contrey. So hym happynd mete with a nygromansyer þat hight Palumbus, and he tuke coun- 8 cell at hym. & he wrote hym a lettre and delyverd hym it, and bad hym bere it befor hym in his hand vnto he com att þe nexte gateshatyff; and so he did. And agayn evyn he come to a place þer iij wayes met samen, & þer he saw com rydand & on fute¹² a grete pepyff bothe men and wommen, son merie and son hevye. And emang oþer he saw a womman gaylie arayed like a common womman, and hur clothis war so thyn at he mot se all þat evur sho had; & at þe laste come þe lord of þis company & lukid angrelie of¹⁶ þis yong man & axkid hym whatt he did þer. And he, as it was taght hym, wolde gyff no wurde to ansswer, bod put furth his hand with þe letter þerin. And þis fend knew þe seale of þe lettyr & durst not [*scorn it*]¹, bod tuke it & red it, & onone he sent²⁰ a menyay vnto Venus & tuke þis ryng fro hur ayayus hur will. And fro thens forward þis yong man come home & þis ryng with hym, & neuer after he was lettid to lyg with his wyfe nor nevur hard uoyce after.

24

Sompnus. *Infra de vigilia.*

Status religionis quo ad personas se habent, sicut
eximia et excelsa. *Supra de religione*².

Status religionis prefertur statui seculari. *Supra*²⁸
de contemptu mundi.

Statutum. Statuta superiorum debent teneri. *Supra*
*de lege, ij*³.

¹ Harl. MS. Demon, notum sigillum non audens contempnere, legit scriptum.

² Arund. MS. sicut existencia et excelsa et alibi. Harl. MS. *Supra*

existencia et excessa et alibi.

³ *Exemplum Lexi is omitted by the English translator, so the reference should be to Lex, i.*

DCCXXXI.

Stephani Prothomartiris. Stephanus infirmos
sanat.

Saynt Austyn tellis how on a tyme at Cesaria Capadocie *per*
4 was a wurthi wommañ þat had x sonnys. So on a day sho
was gretelie vexid' ayayns þaim, and gaff þaim aʃ hur malysoñ.
And onone þe vengeange of God folowid' after, for sodanlie þai aʃ
were strekeñ with a palcie, & þai waxed' so pure at þai wavurð
8 aboute here & *þer*. And evur whar þai went, ilk mañ beheld'
þaim and wondred on þaim. And of þies x, ij come vnto Yponeus¹,
and *þer* befor' ane altar of Saynt Stephan þai war curid'.

Stephani corpus coniunctum est corpori Sancti
12 Laurencij. *Supra de Laurencio, j.*

DCCXXXII.

Studium. Studere debent libenter clerici.

Agellius. Democritus, *philosophus*, when he was of a moste
happy & riche fortun, he went vnto Athenys & lefte aʃ to his
16 frendis, for to by wysdom. And becauce in his mynd he sulde
desire none thyng at he saw, he garte putt oute his eeñ at he mott
hase his inward wittis mo' whik. þuff aʃ Tertullianus² tell at he
garte putte oute his eue becauce he mot not se no wommañ with-
20 outeñ *perell* of his chastitie, whilk þat is not contrarie to our
entent.

Studium circa celestia rapit hominem extra se.
Supra Augustini, iij.

DCCXXXIII.

24 *Studendum est amore celestium.*

Saynt Gregorie tellis & says; "Anthonye þat dwelte with me
in a monastarie many yeris, and euerilk day made his prayer

¹ Latin MS. Yponam venientes,

² MS. Tritullianus.

to God *with* gretand teris. So oñ a tyme when he bethoght hym of halie write, *with* a grete fervent desyre he soght not in paim wurdis of connyng, bod of compunccion & of wepyng, þat his mynde be that mot be stirrid to contemplacion & religion of holie 4 lyfe, and not for to thynk of warldlie thyngys."

Stulticia. Stulto socio non est adquiescendum. *

Supra de societate, ij.

Stulticie conueniunt que *supra* dicuntur de in-8 firmitate.

DCCXXXIV.

Suffragium. Suffragia facta a bonis multum valent.

We rede in 'Legend Lombardica,' som tyme a knyght þat was dead apperid vnto a nodir knyght þat was olife, and sayd vnto 12 hym; "Frend, deme none ill of no mañ, and forgyff me if I hafe synnyd oght agayns þe." And when he axked hym of his asstate, he ansswerd agayn & said; "I an turment *with* dyvers paynys, bod I pray þe gar pray for me." So he axkid hym if he wold at 16 suche a preste & suche a preste¹ sulde pray for hym. He wold not ansswer agayn, in maner as he had refusid paim, and he shuke his head. So he axkid hym if he wolde at suche ane hermett prayed for hym, and he said; "Ya, walde God at he wolde pray 20 for me." And he promysid hym at he sulde make hym so to do. And he tolde hym agayn þat he sulde liff to þat day ij yere & þañ he sulde dye; & þus he dispayred away. And þe knyght amendid his lyfe and at þe laste made a gude ende. 24

DCCXXXV.

Suffragia facta pro defunctis grata sunt eis.

Cantor *Parisiensis* tellis how oñ a tyme as a mañ went aboute þe kurk-garth sayand alway his De Profundis for all cristen sawlis, so oñ a tyme þis mans enmys sewid after hym into þe same kurk- 28

¹ Harl. MS. an a tali et tali sacerdote, &c.

492 735. *The grateful Dead.* 736. *Prayer for the Lost.*

garth, & he fled thedir. And onone all þe dead meñ rase, and ilkone of þaim a spade in his hand, and manlelie þai defendid hyñ and made his enmys so ferde at þai fled ichone.

4 *Suffragium misse spiritualiter mortuis valet. Supra de sacerdote.*

· *Suffragium orationis eciam dampnato profuit. Supra de oratione.*

DCCXXXVI.

8 *Suffragia non prosunt dampnatis secundum legacionem.*

Cesarius tellis how som tyme þer was a preste þat prayed speciallie with grete devociō in his mes & his other prayers
12 for a prince of Almany þat was dead. And þer apperid vuto hyñ a certayñ saynt & sayd; "Whi laburs þou so for a mañ þat is dampned? It profettis hyñ no thyng, for his saule is in þe depe pitt of hell." And þe preste ansswerd agayñ & sayd; "Sur,
16 he hase done me mykyll gude." And þe saynt bad hyñ sease & pray no moʒ for hyñ, for he was deade a yere or he was berid, and a wykkid spirit instead of a sawle nurissid his body.

Suffragia cum elemosina valent. Supra de elemosina, x.

Suffragia obligatos pro alijs redemunt. Supra de obligacione.

24 *Suffragia penam debitam minuunt. Supra de apostatis.*

DCCXXXVII.

Superbia. Superbus nec in vita nec in morte parem vult habere.

Commestor tellis how when Alexander turnyd agayñ into
28 Babyloñ & his suster had poysond hyñ, he mot not speke, & herefor he wrate his testament his awñ hand. And he wold not

bewitt hys kyngdom hale vnto no a mañ, þat none of þaim at come after hym sulde be lyke hym in power, bod he made successurs of his kyngdom xij yong meñ þat had bene in his felowshup fro barñ little.

4

DCCXXXVIII.

Superbus eciam per humilitatem gloriam appetit.

Valerius Publeus¹ tellis how som tyme þer was a cowncelour of Rome, and he luffid the peple so speciallie, vnto so mekull at he was callid to surname Plebicola. And he dwelte in þe merket-stede, & becauce his howse was hyer þañ neghburgs, he garte take þaim downe & make þaim evyñ with his neghburgs².

DCCXXXIX.

Superbia aliquando oritur ex bonis operibus.

Seuerus tellis how som tyme þer was a saynt þat had a grete¹² vertue in castyng oute of ffendis, not alonelic when he was present, nor in his awñ wurd alone, bod somtyme when he was absent, and somtyme þurgh þe heñ of his hare, and somtyme be his lettres-sending. & he wulde heale many folk þat war seke, and herefor¹⁶ þurgh all þe wuld þer come vnto hym mekull peple. And as it was sayd, he abstenyð hym bothe fro meat & drynk. Neuer-þe-les at þe laste he cachid a pride here-of in his harte, to so mekill þat his vertue faylid in hym, and when he saw þat, he²⁰ repentid hym & besoght God at he mott be made lyke þaim at he had curyd, & at þe fend myght hafe power on hym v monethis. And so it happend, & he was boñ, & he did many wondres at all þe contrey spak of hym, how he was correcte with a fend and boñ in²⁴ bandys. And in þe v moneth he was delyvurd, not alonelic of þe fend, bod of all oper vanyties þat had behapped hym.

Superbia opera de genere bonorum destruit. Supra de peccato.

28

¹ Arund. MS. Valerius Publi[c]us, consul romanus, plebem adeo dilexit, &c.

² Arundel MS. Idem edes suas in

medio foro dirui fecit quia nimis excelse super ceteras apparebat, quantuncumque domi inferior tum gloria superior euasit.

Superbia quandoque insidiatur bonis operibus ut pereant, sed propter hoc non sunt omittenda.
Supra Barnardi, j.

4 *Superbia non debet esse in corde religiosi. Supra de religione.*

Superbia in paupere est ei nociua. Supra de paupertate.

8 *Superbus fetet coram deo et angelis. Supra de angelo.*

Superbiam frequenter sequitur humilitas. Supra de gloria, iij.

DCCXL.

12 *Superbia virtutes adnichilat.*

Cesarius tellis how som tyme *per* was a mañ *pat* was vexid' with a spyritt, and his frendis bad hyñ vnto a mansyon of Ceustus ordur. And when *pe* priour¹ come he spak vnto *pe* fend' at was in
 16 hyñ, & sayd'; "Dis monk commandis *pe* to pas oute of Dis mañ, and how dar þou dwell in hyñ in Dis place?" And *pe* fende ansswerd & sayd'; "I añ not ferde for hyñ ffor he is prowde, & *pat* makis me to hafe power oñ hyñ."

20 *Superbia eciam* ² *secularibus displicet. Supra de abbate, x.*

Superbia frequenter manifestatur in ornamentis exterioribus. Supra de angelo et de ornatu per
 24 *totum et de prodigalitate.*

DCCXLI.

Suspicio diligenter examinata est falsa.

Saynt Ierom tellis *pat* it is wreten in *pe* bukis of Ypocratis how *per* was a mañ *pat* poght his wyfe sulde be punysshid', & suspecte

¹ Latin MSS. egressus prior cum quodam monacho iuvene quem non erat uirginem corpore, ait demoni; "Si precepit tibi monachus iste ut ex eas, quomodo audibis manere?"
² MS. in.

hur becauce sho bare a fayr barn̄ at was not like nowder þe fadur nor þe medir. So þai bathe agreid̄ at a leche sulde essone þe question̄. And a leche come, & he sayd¹ it was like þe clothe at was on̄ the bed when̄ it was getten̄, & þus þe wommañ was delyverd⁴ from̄ hur suspencion̄.

Suspicionē mouentur defacili viri ad vxores. *Supra*
de pulcritudine.

Suspicio tollitur vel confirmatur per probationem. 8
*Supra de Paulo*².

DCCXLII.

Tactus. Tangi debet mulier nec a sanis nec ab
infirmis.

Saynt Gregur tellis how som tyme þer was a preste, & þer¹² was giffen̄ hym̄ a kurk and he governyd̄ it with mekuñ drede, whilk³ þat fro he had furste tane ordurs he luffid̄ passynglie *presbiteram suam*, for in that contre evur-ilk a preste hath a wyfe, bod he fled hur as he wold̄ hafe done pestelens, and wulde not suffre¹⁶ hur com̄ nere hym̄. And when̄ he had bene xlti yere preste, a grete ffevurs tuke hym̄ so þat he was bownd̄ to dye & tuke a passion̄ of dead̄. And when̄ his wyfe saw that, sho made grete sorow & went he had dyed. And sho lenyd̄ downd̄ hur mowthe vnto²⁰ his at luke if any brethe war in hym̄, and when̄ he felid̄ hur he spak vnto hur & sayd; "Go away fro me, wommañ, ffor yit þer is a sparke of lyfe in me, & þerfor remese away þe cass at it burn̄ not!"²⁴

Tactus mulieris movet carnem viri. *Supra Leonis*
pape.

Taxillus. Taxillorum ludus displicet deo. *Supra*
de ludo.²⁸

¹ Latin MSS. Ne forte talis pictura esset in cubiculo. Qua inuenta, mulier a suspicione liberata.

² Reference supplied from the Latin

MSS.

³ Latin MSS. qui ex tempore ordinis suscepti *presbiteram suam* ut *sororem* diligens, sed ut pestem fugiens, &c.

Taxillorum ludus est aliquando causa blasfemandi deum. Supra de blasfemia.

DCCXLIII.

Te Deum devote cantantibus deuotus ympnus est.

- 4 Cesarius [*tellis*] how pat in Essex¹, in a monasterye of nounys, per was a litle damyseñ, and oñ a grete solempne nyght hur maistres lete hur com̃ with hur to matyns. So pe damyseñ was bod a wayke thyng, and hur maistres was ferd at sho sulde take
8 colde, and sho commaundid hur befor *Te Deum* to go vnto pe dortur to hur bed agayñ. And at hur commandment sho went furth of pe where, puff all it war with ill wyll, and abade with-
oute pe where & thoght to here pe residue of matyns. And when
12 pis song, *Te Deum*, was begoñ, sho saw hevyñ oppyñ & all pe quere of pe nounys lifte vp into hevyñ. And when pai come at pis place, "*Tibi omnes angeli,*" *et c^o*, sho saw all pe ordurs of angels, and evur-ilk angeñ bow dowñ his head & knele dowñ oñ
16 his kne & hold vp per handys and wurshup God & syng with paim att sang, "*Sanctus, Sanctus, Sanctus,*" *et c^o*. And pe same did pe apostels at "*Te gloriosus,*" and pe prophetis at "*Te prophetarum,*" and pe martyrs at "*Te martirum.*" And afterwerd confessurs and
20 virgyns & all oper did pe same. And when pai sang pe laste vers, "*In te, Domine, speraui,*" pe quere of pe susters descendid agayñ dowñ vnto pe erth, and hevyñ sparryd agayñ after paim².

DCCXLIV.

Tempestas. Tempestati aliquando admiscetur demones.

- 24 Cesarius *tellis* how, in pe bisshoppryke of Treueñ, oñ a tyme as a preste pat hyght Henry satt in pe taverñ, per happend a storm̃ & a tempeste in pe ayre, & pat a grete. And he & his clerk rañ
28 faste into pe kurk at³ rang pe⁴ bellis, and when pai come at

¹ Latin MSS. In Saxonia.

³ & *erased*, and at added above.

² A marginal note has, *nota, de Te Deum.*

⁴ MS. repeats, *pe.*

þe kurk-dure, a dynt of þe thondre smate þaim bathe downd, so at
 þe clerk lay vnder-nethe þe preste, & he was nothyng hurte, and all
 þe preste membrys war all to-swythynd, and all þe tuder partie of
 his bodie vntuchid; and he was a ffornycatur. And his clothis 4
 war so revynd at neuer a pece of thayme was hale with a noder,
 outtake þat parte on his lefte arme þat his manyle was wunte to
 hyng on. And he had on a payr of new buttows, and þai wer al
 to-revynd as þai had bene revynd with fless-crokis, and þe solis war s
 lyke as þai had bene sodden in hate watir. And þe clerk was
 passand ferd & had grete wonder hereof, and he saw fendis feghtand
 in þe kurk and ijschryns þat war behynd þe hie altar fell downd on
 the altar & brak. & þan come þe saynttis at þe relykkis of lay 12
 þerin, & withstude stronglie þe fendis, and þer was betwix þe
 saynttis & þaim a grete batefl. So at þe laste þe fendis war ouer-
 commen, & becauce þai mot not bere away with þaim þe prestis
 bodie, þai tuke a parte with þaim of þe kurk-rufe. Also þe clerk 16
 saw þe preste bodie oft sithis born vp to þe steple toppd with
 strenth of fendis; bod thurgh helpe of þe saynttis it was ay broght
 downd agaynd.

DCCXLV.

Temptacio. Temptaciones demonum sunt diuerse. 20

We rede in 'Vitis Patrum' how Macharius þe abbott saw
 on a tyme þe devyl go in a mans lyknes. And he had on a lynd
 garment all to-revynd & full off holis, & it hang full of lityfl pottis.
 And þis abbot axked hym whither he went, and he said he went 24
 to giff his brethir a drynk. So he axkid hym wharto he bare
 so many pottis, and he said; "I bere taste vnto our brether, so þat
 if a pott please not to any of þaim I sail offer hym a noder,
 or a thrid, & so in ordur to som please hym." And when he 28
 come agaynd, þis abbot axkid hym how he had done, and he
 ansswerd & said; "þer was none at wulde consente vnto me bod
 one." So þis abbot rase & went vnto his brethir, & he fande onone
 þis bruther at was tempid, and with his exhortaciowd onone he 32
 conuerte hym agaynd vnto gude lyfe. So onone afterward þis

abbott mett þe devuſſ agayn & axkid hynd whither he went, and he said he went vnto his brethir. And when he come agayn þis abbot axkid hynd how his brethur did. And he sayd, ill; 4 “for,” he sayd, “þai er all halie men, & ane þat I had emang þaim, I haſe loſte hynd, for he is halier þan þai all, and þat duſe me mekuſt ill.” And when þis alde abbott harde þis he held vp his handis and thankid almightie God.

8 *Temptat demon aliquos visibilter. Supra de Antonio et de quiete, iv*¹.

DCCXLVI.

Temptacio est magistra meriti.

We rede in ‘*Vitis Patrum*’ how on a tyme þe disciple of ane 12 alde monke was gretelie tempid with þe spirit of fornicacion, bod þurgh þe grace of God, mannelie he withstude it. And þis monke, when he saw hynd so grete labur peron, he sayd vnto hynd; “Soñ, and þou wilt, I sall pray God to do þis temptacion away fro 16 the.” And he ansswerd agayn & sayd; “Thuf all I haſe a grete labur in withstondyng perof, yitt I ſele frute perin, ffor it cawsis me to faſte & for to wake and giff hede vnto my prayers. And perfor I pray þe pray Almyghtie God to gif me vertue to sustene 20 itt, and for to withſtonde it manfullie.”

DCCXLVII.

*Temptat demon religiosos per formas mulierum ymaginatas*².

We rede in ‘*Vitis Patrum*’ how som [tyme] þer was in a 24 monasterie a monk þat had a son. And he was so long nurissid þer & come not oute, att he knew not whatkynd thyng wommen was. So when he was wexen vnto mans state, þe devuſſ apperid vnto hynd in lyknes and clothyng of a womman, and he tolde his

¹ MS. iij.² MS. ymaginatinas.

fadur whatt he had sene and axkid' hynd whatt it was, & he wolde not tell hynd. So on a tyme he went with his fadur into Egypte, and per he saw wommen. And pan he tolde his fadur at pai war swilk at he saw in his abbay in wyldernes, and his fadur had 4 mervell here-of & trowid' at it was a disseyte of pe devull and said vnto hynd; "Son, thies er seculer monkes pat vsis a noder maner of habett pan monkis or hermettis duse." And onone pai went home samen agaynd, and he wolde nevur after latt hynd com furth 8 agaynd oute of his abbay.

Temptatus heremita a demone interfecit patrem suum. Supra de credere.

Temptatos adiuvat Marie salutacio. Supra de 12 Maria, ix.

Temptat demon ieiunantes. Supra de abstinencia, vj.

DCCXLVIII.

Temptans caro debet domari.

16

We rede in 'Vitis Patrum' how som tyme per was a yong man in ane abbay, and be no contenance nor none other gude werk he mot not distroy pe flawnd of his flessch. So on a tyme when pis temptaciō was knowen emangis his brethur, his abbott garte 20 kepe hynd straye, and commandid' a sharpe angry monke at he sulde flite with hynd & bete hynd, and lat hynd compleyn hynd to whome he wolde. So on a tyme pe monkis compleynyd' vnto pe abbott & said' pis yong monk had grete wrong. He began to wepe 24 and was destitute of all helpe; and þus he was done to all a yere. And when pe yere was done, he was axkid' if his ill thoghtis wer gone, or if he felid' oght of þaim. And he ansswerd' agaynd vnto his abbott & sayd'; "Fadur, how may I thynk of fornycaciō 28 when I may skantlie liff for sorow pat I suffer?"

Temptacione carnis eciam sancti interdum vexantur. Supra de carne, j.

Temptatur caro per tactum mulieris. *Supra de Leone papa.*

Temptacio carnalis a sanctis beneficia dei tollit.

4 *Supra de predicatore, iij.*

Temptacio carnalis accepta a sanctis demones letificat. *Supra de cruce, ij.*

8 Temptacio carnalis *eciam* sanctos in peccatum precipitat. *Supra de carne, ij.*

Temptacio carnalis hominem inducit ad negandum deum. *Supra de amore, ij.*

12 Temptacio carnalis *eciam* sanctos desperare facit. *Supra de carne, iij.*

Temptantur carne *eciam* senes. *Supra de confidencia.*

16 Temptacio carnis reprimitur per fetorem mulieris. *Supra de carne, vi¹.*

Temptacio carnis *eciam* orationibus extinguitur. *Supra de abbatissa, ij, et de Agnete et aliquando non iuuatur. Supra de Maria, iij.*

20 Temptantur aliquando aliqui re vili. *Supra de oratione, ix et x.*

DCCXLIX.

Temptat virum mulier ultro se ingerens.

We rede in 'Historiis Barlaam' how per was a kyng pat hight
24 Abenny, and he had a son pat hight Iosaphatt, pat was christend.
And he, purposand to withdraw hynd fro þe purpos of cristendom
& chastite, he garte spar hynd in a chamber be his one, and
he garte bryng in to hynd fayr yong wommeñ and clenlie arayed;
28 and þai sat by hynd & halsid hynd & shewhid hynd fayr cowntenance

¹ MS. iij.

& laburd' hyṁ to luste & lykyng of his flessḥ. Nor he had no māṁ
 þat he mott compleyṁ hyṁ to nor aske counceḥ *per*-of att, nor eate
 with bod þai, and þai war aḥ comṁ vnto hyṁ. And þe devuḥ
 had grete power in temppying of hyṁ, so þat he fell vnto luste and 4
 lykyng of his bodye. Not-withstondyng he vmthoght hyṁ of God
 & begaṁ to wepe, & knockid' on his breste and besoght God to helpe
 hyṁ. And þus he chasid' away aḥ his ill thoghtis, and for aḥ at
 þies wommeṁ cuthe do, his temptaciōṁ sesid' so þat he fell not 8
 to syn.

DCCL.

Temptacio carnis sensum aliquando alienat.

Cesarius tellis how som tyme *per* was a wurthi wommeṁ. So oṁ
 a tyme as sho was be hur one in a castell þat sho dwelt in, sodanlie 12
 scho was inflammyd' with þe fyre of luff at sho mot not suffre
 it. So sho met with þe portar & sho prayed hyṁ to coṁ vp with
 hur & ly by hur. And he as a gude māṁ ansswerd' hur & said';
 "Madame, what is þat at ye say? Whaṁ is your witt? Behald' 16
 Almyghti God & thynk of your awṁ wurshup." And sho tuke no
 hede to his saying, bod when he had refusid' hur, as God wold', sho
 wente furth of þe castell vnto a grete watir þat raṁ vnder þe
 castell, and *per* sho sett hur vp to þe shulders in þe calde water, & 20
per sho satt vnto aḥ þis luste þat was in hur was slakid'. And þaṁ
 sho come vp agayṁ & thankid' þe porter of his cownceḥ, and at he putt
 hur away from hyṁ, & sayd'; "And þou had giffen me mḥ marke
 of gold' it culde nott hafe done me so mekuḥ gude as þi cownceḥ 24
 did." And with þat sho went in agayṁ vnwemmyd'.

DCCLI.

Temptacione carnis amota permittit deus
 aliquos cadere in deteriolem¹.

Cesarius tellis how þat in Fraunce *per* was a religious maydeṁ 28
 þat was made an anneras. And be þe temptaciōṁ of þe devuḥ sho
 was gretelie tempyd with luste of hur flessḥ, and sho prayed hertelie

¹ MS. Temptacione carnis amota permittit deus aliquando studere in
 deteriolem.

vnto almighti God at sho mot be delyverd of pis temptaciōn. So
 in hur prayers oñ a tyme ane angeñ apperid vnto hur and axkid
 hur if sho wolde be delyverd fro pis temptaciōn, & sho said ya, full
 4 fayñ. And he bad hur say with gude will pis vers; "Confige
 timore *tuos* carnes meas, et c^o," & sho sulde be delyverd. And
 so sho did, and onone þe temptaciōn left hur. Bod onone after
 sho fell into a more perlious temptaciōn of God & of þe christen
 8 fayth. And sho prayed God mo^r specialli þañ sho did befor
 at sho mot be delyverd of þat temptaciōn. So oñ a tyme þe
 aungeñ apperid vnto hur agayñ & said; "Suster, how is it with
 the?" And sho ansswerd agayñ & said; "Nevur wars." Thañ
 12 þe angeñ askid hur if sho trowid at sho mott lyff withoute tempta-
 cion. "It is necessarie," he said, "vnto þe to hafe þe tone of pies
 temptacions, and perfo^r chese þe whethur þou wilt hafe." And
 þañ sho said; "I chese me vnto þe furste, ffor þus all it be vnclene,
 16 yit it is kyndelie, and þe toder commys all of the devull." And
 þus þe spirit of blasfeme lefte hur, and þe temptaciōn of hur flessch
 turnyd agayñ vnto hur.

Temptacioni carnis conueniuntur multa que dicuntur
 20 *supra* de luxuria.

DCCLII.

Tempus negligere est valde periculosum.

We rede in 'Libro de Dono Timoris' how oñ a tyme a holie
 mañ, as he was in his prayers, he hard a voyce crying duelfullie in
 24 spirit, & makyng mekull sorow. And wheñ he axkid what it
 was, it ansswerd agayñ & sayd it was dampned and it made
 mykull sorow for losyng of tyme, ffor in þat mene while, it said,
 it mot hafe done suche penance for þe truspas at it had done
 28 at it mot hafe bene delyverd fro payñ.

Temperancia bona auget elemosinam. *Supra* de
 elemosina.

Theodori, qui et Theodore. *Supra* de paciencia, iij.
 32 Theodosij imperatoris. *Infra* de vanitate, j.

DCCLIII.

Testamentum vsurarij in morte factum valet.

Cesarius tellis how som tyme *per* was ane vsurar, & he was a passand' riche mañ. So hym happend' to fall seke, bownd to dye. So he sent after ane holie abbott, & confessid' hym & forthoght his 4 syñ, & made his testament in þis maner of wyse & sayd'; "Sur, and ye will anssweñ for my saule, I will giff vnto you all þat evur I hafe at do with, what at you plesis." And he grauntid' þerto & garte hafe all his gudis vnto his abbay, and also þe mañ þat was 8 seke. And evyñ as þai broght hym into þe abbay he dyed' and þis abbott restorid' all his vsuries and gaff grete almos for hym, and þe residue of his gudis he turnyd' into þe vse of his abbay & his brether. So as þe monkis war in *per* prayers abowte þe bodie of 12 þis mañ, þai war war stondand' on his lefte syde iiij vglie spyrittis, and whend' þai saw þaim þai wer so ferd' at þai fled, all bod one olde holie monke. And onone he was war on þe¹ right side of þis mañ, standand', iiij white aungels enence þe fendis. And onone one of 16 þe fendis sayd'; "Dixit iniustus ut delinquat in semetipso, non est timor Dei ante oculos eius. And þis is fulfillid' in þis mañ." Thañ a noder sayd'; "Quoniam dolose egit vt inveniatur iniquitas eius ad odium." And thañ þe iij sayd'; "Verba [oris] eius iniquitas et 20 dolus, noluit intelligere vt bene ageret." And þañ þe iiij said; "Iniquitatem meditatus est in cubili suo, astitit [omni] uie non bone, maliciam autem non odiuit." And þañ þai sayd' all to-gedur; "And God be rightwus & His wurdis trew þis mañ is owrs, for in 24 all þies is he giltie." And þañ þe aungels ansswerd' agayñ & sayd'; "Now we sall say þe residue of þe psalmys at ye hafe begoñ." And þerfor þe furste angel said; "Domine, in celo misericordia tua, et veritas tua usque ad nubes." Thañ þe secund 28 sayd'; "Iustitia tua sicut montes Dei, [iudicia tua] abyssus multa." And þañ þe iij said; "Homines et iumenta saluabis, Domine, quemadmodum multiplicasti misericordiam tuam, Deus." And þañ þe iiij spak & sayd'; "Filij autem hominum in tegmine alarum 32

¹ After þe, left, erased.

tuarum superabunt." And þaṁ pai aȝt cryed samen & sayd; "þis maṁ is owrs, for he fled vnto allmyghti God and þedur saȝ he go; ffor he trustid to be vnderneþe þe coveryng of His wengis." And
 4 þus þe fendis was confusid, and þus þe aungels had þis contryte saule away with þaim.

DCCLIV.

Testamentum facientes frequenter parum legant pro anima sua.

8 We rede in 'Libro de Dono Timoris' of ane vsurar, wheṁ he sulde make his testament befor þe preste & many oper þat was hye, and he bewytt mekuȝ vnto his frendis and noþyng ordand for his saule, þe preste spak vnto hyṁ & sayd; "Sur, thynk of your
 12 sawle." And he ansswerd agayṁ & sayd; "Sur, ye say wele, ffor trewlie I had nerehand forgettyṁ itt bod now at ye thought me oṁ."

Testatoris anima in purgatorio retinetur executoris necligencia. Supra de executore et in diuersis alijs locis.
 16

DCCLV.

Testimonium. Testes diligenter sunt examinandi.

Cesarius telles how a kyng of Fraunce, þat hight Philipp¹, had a baillay at Paryssḥ, & he covett gretelie his neghbur vyneyard to
 20 by, & he wolde not sell hyṁ it. So his neghbur dyed, and þis baillay vmthoght hyṁ of a fals wyle, and he hyrid ij felows oṁ a nyght to go to þis mans grafe & take hyṁ vp. And he & pai went oṁ a nyght vnto his grafe & tuke hyṁ oute of þe erth, and
 24 putt in his hand a bagg full of money, als muche as he had profyrd hyṁ perfor whills he liffed, & made hyṁ to take of a seke with his awṁ hand in presens of þis ij meṁ, notwithstanding he was dead, and he prayed þaim bere witnes hereof, and gaff þaim a gude
 28 reward. So pai layde hyṁ in agayṁ & fyllid þe grafe als wele as

¹ MS. *inserts, þat, here.*

it was before, and tuke þe money with þaim & went þer ways. And oñ þe morñ þis baillay entred into þis vyne-yarde & said it was his, and þe wydow had mekull mervell here-of [&] said nay, it was not soo. And he said yis, he had boght it of hur husband⁴ in his lyfe & payed hym in his hand þerfor, and þat he offred hym for to prufe. So þis wedow saw sho cuthe not prevale ayeys hym, and went vnto þe kyng & made playnt oñ hym. And þe kyng commaundid þe cauce to be examynd be meñ of law, bod þai examynd it not sufficientlie, to so muche þe sentans went with þe baillay ayayns þe wedow. And þaþ þis wedow made more sorow þaþ she¹ did afor, and sho come agayñ vnto þe kyng and made a grete crying & a besekyng vnto hym to helpe hur. So þe¹² kyng had compassion oñ hur & callid þe wittnes befor hym selfe, & sayd þat he wold examynd þaim. So he callid þat one oside into a privay place and bad hym say his pater noster, þat he mott here it; and so he did. And þaþ he garte spar hym in a chambre and¹⁶ callid þe toder, & said vnto hym sadlie in þis maner of wyse; “Thi felow hase telled me all þe trewth of þe vynegarth als trew as þe pater noster. And trewlie, & þou discord fro hym, þou sañ þe punysshid þerfor, þat all Fraunce sañ witt.” So þis mañ was ferd²⁰ & trowed at þis felow had tellid hym all as it was, and he feli down oñ his kneis befor þe kyng & sayd; “Lorde, hase mercie oñ me, for we wer hyrid for a certayñ money be þe baillay, & þus we did & þus,” and telde hym evurilk-dele as þai had done. And þe²⁴ kyng was gretelie grevid at þis baillay & putt hym oute of his offes, and restorid þe wedow of hur vyneyard agayñ. And he garte berie þe baillay all whik for disclanderyng of þis deade mañ.

DCCLVI.

Timere loco *et* tempore sapientis est.

28

Agellius² tellis how, oñ a tyme, wheñ a wurthi philosophur was sayland our a grete watyr with many other, & þe wawys wex grete aboute þe shup, þis philosophur wex pale-hewid for ferde. So onone as all meñ wex still, þer was a lichurus riche mañ in þe³²

¹ MS. he.² MS. Agellus.

shup, & he scornyd þis philosophur and blamyd hym for he was
ferd, notwithstanding he was ferde hym selfe. And þis philosophur
ansswerd hym agayn, & said he was not ferd for his lichorus bodie
4 nor for his saule, bod for hym selfe, & perfor no mervell if he wexid
pale.

DCCLVII.

Timeri semper debet iudicium vltimum.

We rede in 'Vitis Patrum' how, on a tyme, þer was a monke þat
8 axkid his abbott & prayed hym tell hym a wurde at he mot thynke
on. And he bad hym go & vmthynk hym alway, "as a thefe duse
in preson þat evur spirris whar þe iustis is and when þe session
sall be, and evur is in sorow & mornyng for ferd of hangyng; so
12 sulde þou & evur-ilk man thynk how þou mon com befor þe grete
iugement of Almyghtie God, and þer giff rekynyng of all þi dedis.
And if þou thynk all-way on þis maner of wyse, no dowte of þou
mon be savid."

DCCLVIII.

16 *Timent eciam perfecti iudicium.*

We rede in 'Vitis Patrum' when abbot Agathon was bownd to
dye, he lay iij dayes, & his een oppyn, & stirrid nott and his
brethur callid nevur so faste on hym. So at þe laste he movid, &
20 þai spak vnto hym & said; "Abbay! whar erte þou?" And he
ansswerd agayn & sayd; "In þe covent of all men, and I mon to
my iugement." And þai comfurthid hym & axkid hym wharfor
he was ferd, and he ansswerd ageyn & sayd; "With all þe strentþ
24 at I had I laburd to kepe þe commaundmentis of God, and I aind
bod a man and yit I wate nevur þuff my werkis hafe plesid God or
nay, ffor þe iugement of Almyghty God is oderwas þan is þe iuge-
ment of man. And perfor I hafe none oper truste bod at I mon
28 come to my iugement before þe hye seatt of Almyghtie God."

Timere debet peccator vbiq̃ue quia deus vbiq̃ue videt.
Supra de deo et abbate.

DCCLIX.

Timere debent viri boni purgatorium.

We rede in 'Libro de Dono Timoris' how on a tyme as a certayn meneya of religious men spak samen of purgatorie & was passand ferd perfor, þer was emangis þaim a lay man, & he sayd; 4
 "It is a grete mervell of you, sen ye er so gude men & of so grete penans, þat ye hafe so grete drede. Sekurle and secular men þat duse so mekuff ist & duse so little penans perfor knew it, þai wulde fall in a dispayr." And þan ane of þaim tolde hym ane exsample 8
 of a blynd man, as is tellid befor of þe blynd man. Also we rede of a preste þat was holden a holie man, þat in his lyfe did grete penance. And vnto one þat axkid hym whi he did so, he ansswerd & said þus; "And all þis towne were full of fyre, me had levur be 12
 þerin vnto þe day of dome þan for to be in purgatorie or in hell a day."

DCCLX.

Timere casum in peccatum omnes debent.

We rede in 'Libro de Dono Timoris' how som tyme þer was 16
 a gude man þat felt so syn, and a noder gude man when he harde tell þeroff had grete sorow perfor & sayd vnto hym; "Ille heri et ego hodie." Et supra de carne temptacione et in pluribus alijs locis diuersis.

20

Timore mundano debent aliqui amittere res temporales. Supra de contemptu mundi et de diuicijs et infra de vsurario¹.

Timore humano timetur mors uel pena corporalis. 24
 Supra de martirio, de morte, de penitencia et hic de timore.

Timore servili faciunt aliqui aliqua de genere bonorum. Supra de contricione.

28

¹ MS. vsura.

Timore speciali timent sancti ne opera sua deo placeant. *Supra eodem, iij.*

Titus. *Supra de prelato, vj, et de fame.*

DCCLXI.

4 Thome Martiris Cantuariensis.

We rede in his 'Legend' how *per* was in his dioces a *preste* þat daylie sang mes of our Ladie, and he was accusid^t vnto þe archbisshop, Saynt Thomas, and he suspend hy^u as ane ydiott & 8 a man þat cuthe no gude. So oñ a tyme wheñ Saynt Thomas sulde sew his hayre, & hid it vnderne the his bed to wache ane howr þat he mot sew it in, our Ladie apperid^t vnto þis *preste* and bad hy^u go vnto þe archbisshop, "þat sho, for whase luff 12 þou¹ was wunte say pi mes, hase sewid^t his hayre þat lyes in suche a place," & teld^t hy^u *per* sho lefte itt, "and say þat sho byddis hy^u relese þe suspensioñ þat he hase putt ayenys the." And he went & tolde hy^u, and wheñ he harde it & fand it 16 was as he sayd^t, he² relesid^t his suspensioñ & bad hy^u say mes styll of our Ladie, & bad him³ kepe it *privay* ewhils he liffid & discure hy^u noght.

DCCLXII.

Thomam Martirem honorant angeli.

20 We rede in his 'Legend' þat wheñ he was slayñ, & þe covent of Cantyrberie begañ for hy^u þe mes of Requiem, sodanlie a company of aungels was *per*, & with a hy voyce abowñ all þe quere þai begañ to syng mes, & said^t; "Letabitur iustus in Domino." And 24 onone as þe monkis hard^t þaim, þai felowid^t and sang as þai did^t þe mes furth, as þai did^t, of a marty^r.

Thomam orans avis exaudita est. *Supra de ave, ij.*
Tonitruum. *Supra de tempestate.*

¹ MS. þus.² After he, had, *erased.*³ MS. his.

Torneamentum vicit miles absens. *Supra* de Maria.
Tribulacio. Tribulatos deus multipliciter consolatur.

Supra de infirmitate, de consolacione et in alijs
pluribus locis. 4

Tristicia nocet homini. *Supra* de desperatione, j.
et de accidia, j.

Turba est fugienda. *Supra* de solitudine, j, ij et iij.

DCCLXIII.

Vanitas semper est fugienda.

8

We rede ex 'Dictis Patrum' how som tyme *per* was a monk at
Constantynople, & dwelte *per* in þe tyme of Theodoce þe emperour
in a litill cell *with-out*e þe cetie. And þe emperour harde tell on
hym & went vnto hym be his one at speke with hym; & when he 12
come vnto hym he knew not at it was þe emperour, & þis monke
hastid hym & put water in a vessell, & tuke salte & a morceit
of brede & seruid hym *per-off* & þai ete to-gedur. And þan
he sayd; "I am Theodos þe emperour, & of devocioñ I come 16
hydur. Ye er blissid þat er so sekur & so fre of your necessities in
þis werld; & ye hafe a ristfull & a quiett lyffe forby þat I hafe;
ffor suthelie I was blissidlie borñ in my realm, and now I liff
perin & I neuer eatt nor drynk *with-out*eñ besynes." And *with* 20
þat he tuke his lefe att hym and went his ways. So when he
was gone, the same nyght þis monke compasid in his mynd &
said vnto hym selfe; "Not alonlie many of þe peple, bod also
many of þe emperour pales, folowyng þe exsample of þe emperour, 24
will now com for to se me & do me wurshup as þe servand of
God. And herof I suppoce þai wull not sease. And I am ferd
leste þe fend vndergo me & make me gladlie to ressayfe þaim, & at
my harte take a comfu[r]th be *per* lovyng & be *per* wurshup, 28
and be þat at I sulde begyn to lose þe vertue of my mekenes."
And when he had þus consydurd in hym selfe, þe same night
he went into wyldernes in Egypte, and dwelte *per* att his lyfe-tyme
after *with* holie fadurs, oute of syght.

32

DCCLXIV.

Vanitatem sancti per humilitatem fugiunt.

We rede also in 'Gestis Patrum' how oñ a tyme a iustice
 of a lande come for to se ane abbott, and when he hard tell
 4 at he come¹, he garte clothe hym in sak-clothe and tuke in his
 hand bread & chese, & sett hym in his cest-dure. And when
 pe iustis saw hym he dispysid hym and sayd; "Is not pis pe
 man at we hafe hard so mekufi tell off?" & with þat he went his
 8 way & wolde byde no longer.

Vana gloria appetitur aliquando ex bonis operibus.

Supra de elemosina et de abstinencia.

Vanitas punitur in purgatorio. *Supra de ave, i.*

12 *Vaspasianus.* *Supra de prelato.*

Vanitati possunt adaptari multa que dicuntur
supra de laude, gloria, et memoria.

DCCLXV.

Verbum. Verbo non est semper adherendum.

16 We rede how som tyme a man had ane ass, & he rade hur,
 & a little son that he had folowid hym on fute. And þer was
 men at mett þaim, emang þe whilk som said; "O, how fond
 pis alde carle is, þat rydis hym selfe & lattis hys son ryd in
 20 þe myre," & when þai war passid þai lepid oñ bothe. Than
 þai mett a noder meneyay, & þai sayd; "Forsuth, pies er bod fulis,
 for þai wiff sla pis ass." And when þai war passid, he and his
 son light & lete þe ass go tome. So þai met a noder meneya,
 24 & þai sayd; "pies meneya er fonde, for þai go bothe oñ þer fete,
 and þat one of þaim mot ryde." þan he sett his son oñ & went
 oñ his fete hym [*self*]. And þan þai mett a noder meneya þat
 sayd; "Loo! Yone fonde alde carle, he gois oñ his fete hym selfe
 28 & lattys his son ryde, þat mott bettyr go þan he may." And þan

¹ MS. adds, and, here.

he & his soñ tuke vp þis ass & bare hur. & þañ *per* mett þaim a noder meneya and þai said: "Lo, pies fulies! How þai bere þis ass þat sulde bere þaim!" Thañ he sett down þe ass & sayd vnto his soñ; "Loo! soñ, here may þou se how þat evur we doo, 4 alway meñ wilf fawte vs & speke of vs. And þerfor it is not gretelie to charge of wurdis-spekyng and a mañ do wele."

DCCLXVI.

Verba aliquando inducunt ad credendum quod
non est.

8

Jacobus de Vetriaco tellis how soñ tyme *per* was a pure mañ þat bare vnto þe markett att seif a lambe. So *per* was in þe markett a iaper þat saw he was bod ane innocent, & he said vnto his felows; "Doo as I saif tell you, & we saif hafe þis lambe from 12 yone felow." And he made þaim stand in dyvers placis in sonder in þe same way, ilkone after oper. And as þis mañ went by þaim þe furst sayd vnto þis mañ; "Mañ, wilf þou seif þat hunde?" And he ansswerd agayñ & sayd; "Skorñ me nott, for it is no 16 hunde, it is a lambe." So he come vnto þe secundu, & he axkid hyñ hif he wold seif hyñ þat hund for a peny. And he was wrothe *per-with*, & said; "Ye doo bod skorñ me." So he come vnto the thrid, and he said in þe same wise. So þis mañ had 20 grete mervell hereoff & waxed shamefull. And þañ he come to þe iiij & þe v, & þai spirrid hyñ in þe same wyse. So þis felow begañ to vmbethynk hyñ what þis sulde mene, at so many meñ sulde spyr hyñ of þis lambe if it war a dogg, & all acordid in one 24 þat it sulde be a dogg & no lambe. So at þe laste he agreid vnto *per* oppynyons & sayd vnto hyñ selfe; "God knowis þat I trowid it had bene a lambe, bod becauce it is a dogg I wilf bere it no ferther." And *with* þat he keste it from hyñ & said he wulde 28 bere it no langer. And when he had casteñ it from hyñ he went his way, and þis iaper & his felows tuke vp þis lambe & ete itt.

Verba ociosa non sunt credenda. Supra de ocio, ij.

Verum semper dicere non semper expedit. Supra
de adulacione, j.

Veritas non est celanda in necessitate. Supra de
4 testimonio.

Veritati possunt adaptari multa que dicuntur
supra de falsitate et mendacio.

DCCLXVII.

Vestes preciose contempnende sunt a sanctis.

8 We rede in 'Vita Iohannis Elemosinarij' how oñ a tyme þer
was a riche mañ þat saw hyñ, & he was bothe a bisshopp &
a patriarke, at he was bod in a pure clothyng & a vile, of xxxvj d
price he boght a garment and gaff it vnto þis patriarke. And þis
12 Iohñ, seyng þe devocioñ of þis mañ, take it. Bod añ þat nyght he
lay wakand & said vnto hyñ selfe; "Who sañ say þat meke Iohñ
is cled with a garment of xxxvj d price, and þe brethur of Cryst er
sлайн for calde? þou meke Iohñ!" he said; "It sañ not cover þe
16 a noder nyght, ffor it is rightwus at þe brethur of our Lord be cled
þerwith moř þañ þou, vnhappy creatur!" And oñ þe morñ he
sent it into þe towñ for to sell, and he þat gaff hyñ it boght it, and
offerd it vnto hyñ agayñ & prayed hyñ were itt. And he take it
20 & evur sellid it, & þe price ay þat he take þerfor he gaff it wnto
pure folk. And evur þis mañ boght it agayñ & gaff hyñ itt. So
at þe laste þis holie mañ thankyd hyñ & sayde; "We sañ se who
sañ defayle, I or þou." And þis mañ was evur ryche enogh
24 als lang as he barkand with þis holie mañ, & evur þis holie mañ
gaf þe price þat he sent hyñ þerfor vnto pure men.

Vestes preciose eleuant hominem in superbiam.
Supra de augurio.

28 *Via melior est tenenda. Supra* de socio, ij.

Victoriam semper debent appetere pugnantes.
Supra de bello, ij.

DCCLXVIII.

Vigilare debent in orationibus religiosi.

We rede in þe 'Lyfe of Saynt Arsenius¹,' þat when he saw þe soð ryse he wolde turn his bak þerow, & lifte vp handis & his harte vnto hevynd to Almyghty God, & say his prayers. & so 4 he wolde sytt all day to þe soð shane on his face agayn, and þan he wolde turn hym & sitt in his prayers all nyght. And agayns morin, when he wexid werie & his natur wolde ruste, he wolde say vnto slepe; "Com, servand, & serif me." And evyn sittand 8 he walde spar his een & slepe a while, and onone he wolde wake agayn & go vnto his prayers.

Vigiliam quandoque inducit temptacio demonis per sompni subtraccionem. *Supra* de abstinencia. 12
Vindicta. Vindicant se aliqui crudeliter².

DCCLXIX.

Vindicans se ante mortem celeriter moritur³.

We rede in þe 'Storie of Alexander,' how þat when Pausanias had wovndid Philip, þat was Alexander fadur, þat hym burde 16 nedis dye, Alexander gatt þis Pawsanias & broght hym vnto Philip; and he put a swerd in his fadur right hand and helpyd hym with his hand & slew hym. And when he dyed þis Philip sayd; "Now þe end of my lyfe, nor my dead, nor none oþer thyng 20 may hevy me ewhuls I hafe slaynd hym þat hase slaynd me. And, Alexander, I hafe mynd of owr god, how he said vnto þi moder at sho sulde bere þe soð of vengeance." And with þat he lenyd hym down and swelte. 24

¹ MS. Arseme.² The tale from Valerius to follow this heading is missing in the

English MS.

³ Heading supplied from Harl. MS. with *celeriter* for *celerabilis*.

DCCCLXX.

Vindicant se aliqui subtiliter.

Petrus Alphonsis¹ tellis how som tyme *per* was a kyng þat had a wardrop[er] þat was maister-shaper of his clothyng; and he
 4 had many servandis vnder-nethe hym of þe whilk ane was callid Nediū. And þai sewid & war at burd in a mans howse² þat hight Eunuchus. So on a day þai went to dyner, & þis Nediū was not
per, & þai ete hony & drank wyne, & had many oper gude metis
 8 sent vnto þaim fro þe kyng. And when þai war att dyner & ete, þis Eunuchus axkid þaim whi þai abade not Nediū, and *per* maister
 ansswerd & said at he wulde ete no hony and he war *per*. So at
 þe laste þis Nediū come & fand þaim at dyner, & sayd; “Whi
 12 bade ye noght for me?” And Eunuchus tolde hym how þat his
 maister sayd he wolde eate no hony, & he held his tong & sayd
 noght. Notwithstondyng he began to vmthynk hym how he mot
 be vengid. So on a tyme he sayde vnto þis Eunuchus, “Bewar,
 16 ye & your howshold, of my maister at he do you no harm, for som
 tyme he will wax fond & is evyn brayn-wude.” And þis Eunuchus
 ansswerd hym & said; “And I knew þe howr when it happend
 hym I sulde bynd hym.” And þis Nediū sayd; “When þou seis
 20 hym luke hedurward & þedurward & opon þe erde, & rap abowte
 hym with his handis and ryse oute of his seate & remow his stule,
 þan þou schal vnderstand þat he is wude.” So within a while after
 þis Nediū on a tyme hid his maister sheris, and he myssyd þaim &
 24 began to caste þe stra hedurward & þedurward & luke aboute
 hym & rap on þe burd with his nefe, & ryse & remofe þe stule at
 he satt on. And when Eunuchus saw þis, he callid faste on his
 servandis & onone þai tuke hym & band hym faste. And evur he
 28 cryed; “Whi do ye so? What hafe I done?” And evur þai band
 hym strayer, and bete hym to he was nerehand dead. So at þe
 laste he come vnto hym selfe &³ þai lowsid hym, and he axkid
 þaim whi þai did so. And Eunuchus tolde hym how þat Nediū
 32 sayd at he was wude. And þan his maister sayd vnto hym;

¹ MS. *Alphensis*, for *Alphonsus*.² & omitted and added above the³ Arund. MS. in domo eunuchi regis. line.

“Wheñ saw þou me be wude?” And Nediū ansswerd^hhym agayñ & sayd; “þou was wude, maister, wheñ þou said^t at þou saw me nevr eat honye.” And wheñ þai þat was abowte hym harde þis, þai demyd^tat he had rightwuslie vengid^t hym, & so he satt with⁴ his awñ skathe.

Vindicant se aliquando creature ¹ irracionales. Supra de bufone.

DCCLXXI.

Vindicare se nolunt sancti.

8

We rede in þe ‘Legend of Saynt Macharie,’ how oñ a tyme as he cut hys hand^t with his knyfe, & it bled a grete dele becauce he brak þe knyfe, & wheñ he had done he reprovid^t hym selfe becauce he did^t wrong², & went nakid^t into wyldernes & was þer vj monethis. ¹² And þañ he come home all tobittyñ and skrattyd^t with thornys and breers.

DCCLXXII.

Vindicat se deus aliquando per mortuos.

We rede in þe ‘Historie of Saynt Basyll,’ oñ a tyme wheñ ¹⁶ Iulianus Apostata wente to procede agayñ þe Persas, he bostið^t Basill pat³ as he come agaynward^t to Capado[ce] he sulde destroy all Cesarie. And oñ þe nyght folowyng, þis Basill saw in þe kurk of our Ladie a multitude of angels, and in myddest of þaim a 20 wommañ standand^t, and said^t vnto þaim abowte hur; “Call vnto me Mercurius þat sall sla Iulianus Apostata, þat blasfemys bothe me and my Soñ.” And þis Mercurius was a certayñ knyght pat þis same Iulianus had slayñ for þe fayth of Cryste, and was berid^t ²⁴ in þe same kurk. And onone þis Mercurius was redie in his armur, and sho sent hym into þe batell. And onone þis Basyll

¹ ir- omitted and added above the line.

² Harl. MS. Dum sanctus Macharius pulicem se pungentem manu occidisset et multum sanguinis ex illo emanasset, reprehendens se ipsum quod propriam

vindicasset iniuriam, &c. Arund. MS. Dum sanctus Macharius calicem, &c.

³ Latin MSS. quod in reditu Cesariam Capadocie destrueret.

went to *per* he was grayn̄ & opynd̄ his grafe, & he fand̄ nowder
 his bodie nor his armur þat was herid̄ with hym̄, & þaȳ he axkid̄
 þe keper of þe kurk who bare away þis armur, and he sware
 4 grete athis at it was *per* þat same nyght. So þis Basilius went
 thens tyll oȳ þe morȳ, and þaȳ he come agayȳ & fand̄ bothe his
 bodie and his armur, and his spere bludye to þe myddyste. And
 þaȳ *per* come ane & sayd̄; "Wheȳ Iulianus Apostata was arayed̄
 8 in þe bateȳ, *per* come ane vnknowȳȳ knyght armyd̄ & a spere in
 his hand̄, apouȳ a hors, and he smate þe hors with þe spurris and
 with a bolde spyritt he rade at þis Iulyaȳ, & manlelie with his
 spere he smate hym̄ thugh; and wheȳ he had done, sodanlie
 12 he vanyssid̄ away." And as we rede in 'Historia Tripartita,' þis
 Iuliaȳ, wheȳ he was hurte, he fylld̄ his hand̄ with his awȳ blade,
 and keste it into þe ayre & sayd̄; "Vicisti, Galilee, vicisti!"
 And in þis wrichid̄ voyce he swelte, and aȳ his childur lefte hym̄
 16 *per* vnberid̄; & þe Persis come & flew hym̄ and of his skȳȳ þai
 made a fute-skyȳ¹ to þe kyng of Persis².

Vindicat *eciam* deus bonos in hac vita. *Supra de*
obediencia, vij.

20 Vir. Viro ultro³ se ingerit mulier. *Supra de*
temptacione, v⁴.

Virum suum decipit vxor. *Supra de muliere, ix.*

DCCLXXIII.

Virginitas *eciam* cum detrimento corporis aliquando
 24 seruatur.

Saynt Ierom̄ tellis how at a ffeſte xxx^{ti} archars come & slew
 a maȳ þat hight Phidones, & wheȳ þai had̄ done, þai garte bryng
 his doghters þat war maydens aforȳ þaim at þai mot nakȳȳ þaim,
 28 & defowle þaim *per* oȳ þe payment whaȳ *per* fadur was slone.

¹ Harl. MS. *subtercintorium*?

² MS. Kyng of Pars. Lat. MSS.
 regi Persarum.

³ So Lat. MSS. English MS. *has*,

multus.

⁴ The MS. gives a wrong reference,
 here corrected by the Lat. MSS.

And þai fenyð þaim sorowfull, & band þaim samen & felt all samen
into a pytt & drownyd þaim, becauce with þer dead at þai mot
kepe þer virginite.

DCCLXXIV.

Virginitatem in filia amissam pater aliquando 4
crudeliter punit.

Valerius tellis how Virgilius slew his awn doghter in þe markett,
to þe entent þat hyṁ had lere be callid þe slaer of a virgyṁ þaṁ
þe fadur of a strompett. 8

DCCLXXV.

Virgines iuuat deus virginitatem suam custodire.

Saynt Ierom tellis how oṁ a tyme when a virgyṁ wolde not
sacryfice þe ydolfis as þe paynom commauns did hur, þai led hur
vnto þe bordeiþ-howse, and þer come thedur a yong maṁ to hafe 12
defowlid hur. And sodanlie þer come a lyoṁ rynnand purgh
þe cetie vnto þe bordeiþ, & tuke þis yong maṁ & held hyṁ and
lukid oṁ þe virgyṁ & did hyṁ no skathe, bod lukid what sho
wolde command hyṁ to do. And he prayed þe virgyṁ to command 16
þe lyoṁ to lat hyṁ goo, and sho did gude for iḥ and commawndid
þe lyoṁ to lat hyṁ go. And þus he was delyverd; and þai þat
saw had grete mervayle peroff. And þe lyoṁ went⁹ his ways
& þai lete hur go. 20

Virtus animi *eciam* in mulieribus inuenitur. *Supra*
de muliere, iij *et* xv.

Virtus viri. *Supra* de muliere ¹, ij.

Virtuti possunt adaptari multa superposita in diuersis 24
locis.

Visio sive visus. Videt deus omnia *et* ubique. *Supra*
de deo *et* abbate, iij ².

¹ So Harl. MS. Eng. MS. de viro.

² MS. ij.

DCCLXXVI.

Videre mulieres vel malos viros non multum
expedit.

Valerius tellis how Democritus put oute his awið eeð at he sulde
4 not se gude to be ill, and Tertulianus¹ tellis pat he made hyñ
selfe blynd, for he mot not se wommeñ withowteñ concupiscens.

Visus est cohibendus. *Supra* de oculo, j, *et* de
aspectu.

DCCLXXVII.

8 Videre malos non est dilectabile.

We rede in 'Cronicles' how oñ a tyme as Iulianus Apostata
made his sacrafice at Co[n]stantynople vnto þe ymage of Fortuñ, his
modir, the bisshoþ of Calcidony, þat was blynd for age, come vnto
12 hyñ & callid hyñ wrichid Apostata. And he ansswerd hyñ
agayñ, & sayd; "Thi Galile may not luff þe." And he ansswe[r]d
agayñ & said; "Therefor God tuke from me my syght at I sulde
not se the at is withowteñ petie." And Iulianus ansswerd hyñ
16 nothyng agayñ, bod went his ways home als faste as he myght.

Visiones multas ostendit deus diuersis personis.
Supra in pluribus locis.

DCCLXXVIII.

Visitacio personarum religiosarum aliquando profuit.

20 Iacobus de Vetriaco tellis how oñ a tyme þe chawntur of
Camatensis² as he was in traveñ, went oute of his way to visett dame
Marie of Ogniez³. And ane of his felows said vnto hyñ; "For
God, what seke ye þer? Wiñt ye go kepp butterfleis as barnys
24 duse?" And he feynyð & went oñ. And as þai walkid to-gedur

¹ MS. Terculianus.

² Arund. MS. Cameracensis = Cambray.

³ MS. Ognnez.

his felow waxid' werie in taryng for hym, and went vnto hym & commawndid' hym to haste hym. And when he beheld' pis holie maydyn, sodanlie he was changid' in his witt, and fell vnto suche a wepyng pat a grete while he mot not abstene hym nor go furth 4 of hur presens. And þan þe chawntur purseuyd' þis & was meri, & sayd'; "Go we! Whar-to sulde we stand here at kepp buttyr-fleis?" And he after grete sobbyng & teris vnnethis mot be had away, and sayd'; "I pray þe forgyff me, for I wate nevr what I 8 sayde. Bod now in þis holie wommañ I hafe purseuyd' be experyens þe vertue of God Almyghtie."

DCCLXXIX.

Visitacionem corporalem amicorum non multum
sancti approbant.

12

We rede of þe abbott Pastor, pat many yere dwelte in wyldernes with his brether, & he wolde neuer se his moder. So on a tyme sho come into þe kurk, & wolde hafe sene hym & spokyn with hym; and he was war on hur he gatt hym into his cell & clappyd' 16 to þe dure faste. And sho come & stude att þe dure & wepud', & cryed' vppoñ hym & prayed hym comfurth & speke with hur, & sayd' sho wald' fayn se hym. And he went vnto þe dure & sayd' vnto hur; "Whar-to standis þou cryand' per, þou olde wyfe?" 20 And when sho harde hym speke, sho cryed' faster þan sho did befor, & sayd'; "Soñ, I wold' se you, whi wilt ye not lat me se you? And I not your moder pat gaff you at suke of my breste? And now I am olde & white-harid." And he ansswerd' agayn 24 & sayd'; "In þis werld' þou may not se vs, bod þou sail se vs in a noder werld'." And sho said' agayn; "Soñ, & I se you here, I sail also se you per." And þan he sayd'; "Bod if þou lyff in gude lyfe as we do here, þou may happen not see vs per." And when he 28 had' so sayd' sho went hur way, & was merie and sayd'; "And I may se you per, I rak neuer if I se you nevr here."

Visitat deus per tribulaciones. *Supra de infirmitate,*
iij, et in pluribus locis.

32

Visitat deus per consolaciones. *Supra* de consolatione *et* in pluribus locis.

Visitatores conuentuum aliquando false informantur.

4 *Supra* de inuidia.

Vnccio extrema non debet pretermitti ante mortem.
Supra de furto.

DCCLXXX.

Voluntas propria deserenda est a religiosis.

8 We rede in 'Dictis Patrum' how on a tyme ane olde monke sayd; "Thaȝ I do my selfe mekuȝ tribulacion, when I doo myne awȝ wyȝl."

DCCLXXXI.

Voluntas pro facto reputatur quando non adest
12 facultas.

Cesarius tellis how som tyme *per* was a monke of Saynt Barnardis, and he lefte his habett & went into þe werld, and *per* he become a preste of a kurk; & he had a lemman dwelland *with* hyȝ, & he
16 gatt hur childer bothe sonnys & doghters. So lang tyme after Saynt Barnard happid to be hostid in þis apostata howse, and he knew Saynt Barnard, bod he knew not hyȝ. And in þe mornyng when Saynt Barnard was bowȝ to ga, he mot not speke
20 *with* hyȝ for he was gane vnto þe kurk, and he sayd vnto ane of his sonnys; "Go & bere my message vnto þi fadur, & say I thank hyȝ his gude herberie." And þis childe was dombe bornȝ & spak neuer wurde. And he raȝ vnto his fadur & tolde hyȝ all how þe
24 abbott sent hyȝ wurd. And when he hard his childe speke, for ioy he wepud, and he garte hyȝ say his message ouer onys or twyce. And he axkid hyȝ what þe abbot did vnto hyȝ, & he said he dyd no thyng vnto hyȝ, bod at he spak vnto hyȝ and bod
28 hyȝ go say þis wurdies vnto his fadur. So þis preste was compuncte *with* so evydent a meracle, and hastelie he come vnto þis holie man. And *with* grete wepyng he feli to hys ffete & sayd; "A! holie fadur! Som tyme I was suche a monk of yours, and

I beseke your fadurhede to licent me to com̄ hame agayn vnto myne abbay *with* you." And he ansswerd̄ hym̄ agayn & sayd̄; "Byde me here, and I saff com̄ agayn by þe & take þe home *with* me." And he ansswerd̄ agayn & said̄; "Sur, I am̄ aferd̄ in þe 4 menewhile pat I saff dye." And he ansswerd̄ hym̄ agayn & sayd̄; "And þou dye in suche a contricion̄ & a purpas, doute not þou saff be a monke befor̄ Almyghti God." And *with* pat he went his ways. & when̄ he come agayn he fand̄ hym̄ new dead & berid̄, 8 and when̄ he hard̄ tell̄ þerof he garte oppyn̄ his grafe. And þai þat wer aboute axkid̄ hym̄ what he wold̄ doo, & he said̄ he wuld̄ se how he lay in his grafe, a clerk or a monk; & þai said̄ at þai berid̄ hym̄ in clerkis clothis. And when̄ þe erd̄ was takyn̄ of 12 hym̄, þai fand̄ hym̄ not cled̄ as a clerk, bod rather a monke, & in a monkis abbett. And þus he was magnyfied̄ of all̄ men̄, becauce his gude will tornyd̄ hym̄ as to your gude dede 1.

DCCLXXXII.

Votum vouent aliqui ratione alicuius periculi, et 16
liberati a periculo soluere non curant.

We rede in 'Libro de Dono Timoris' how som tyme þer was a man̄ þat had bothe a cow and a calfe vnto þe mownte of Saynte Michael̄, betwix þe bowndis of Bretayn̄ and Normondie, at he 20 mot esskape þe flowyng of þe see þat vnmwhile occupied̄ þat way. And þe flude come oñ hym̄ and he cried̄ of Saynt Michal̄ & sayd̄; "O þou blissid̄ Michael̄, delyver me & I saff gyff þe þis calfe." And when̄ he was delyverid̄ he sayd̄; "Saynt Micheal̄ was bod 24 a fule þat trowed̄ at I wolde hafe gyffyn̄ hym̄ my calfe." So afterward̄ hym̄ happend̄ to be taken̄ *with* þe same flude. And þan̄ he cryed̄ of Saynt Michael̄ & prayed̄ hym̄ delyver hym̄ & he sulde gyff hym̄ bothe þe cow & þe calfe. So he was delyverd̄ 28 & sayd̄ as he did befor̄. So þe iij tyme he went thedur at feche home þis cow & þis calfe, & sodanlie as he come hamwerd̄, þe se-flude vmlappid̄ bothe hym̄ & þe cow & þe calfe, & drownyd̄ þaim all̄ thre, and þat onone. 32

¹ Arund. MS. et magnificatus est ab omnibus deus, qui voluntatem pro facto reputat.

DCCLXXXIII.

Votum de ingressu religionis *eciam* ab infirmitate corporali sanat.

Cesarius tellis how som tyme *per* was a knyght pat hight
 4 Lodowycus, & he feli seke bownd to dye, & with lefe of his wyfe he
 made a vow pat he sulde be a monk of Ceustus ordur & he mott
 covir of his seknes. And pat done, onone withouten swete or
 blude or hostyng, or any oþer þing, at all men marveld off, agayns
 8 þe kynd of his infirmyte he becan to covir & was hale furthwith.

DCCLXXXIV.

Vouere *et non* reddere dampnabile est.

Petrus Damianus tellis how sonð tyme *per* was a riche hard
 man, and on a tyme he made a vow pat and he lifid x yere langer
 12 he sulde make hym a religious man in þe monasterie of Saynt
 Vincent. So when þe tearm was fulfillid þe abbott axkid hym,
 & he began to feyn & wolde nott. And in þe menewhile he fel in
 seknes and he delte mekun to pure folk & was shrevyn, and
 16 semyd as he wer wele disposid, so he dyed. So on þe nexte night
 after þe abbott þog[ht] pat he saw ¹ in a grete playn medow ane
 emperour with all his companye, and hym thought he saw certayn
 keepers com lede þis man a grete pace. And þis abbo[t] cryed on
 20 hym & bad; "Ahyde, bruther, & speke with me! Bruther," he
 sayd; "What aylis þe? Wheper erte þou in payn or in ioy?"
 And he with a hevie chere answer[d] hym & said; "Whar-to
 axkis þou me of ioy, pat is turment with so many paynes?" And
 24 þan he axkid hym what Saynt Vincent did vnto hym, and he
 answerd agayn & sayd; "He made me long to trayste in hym,
 bod now I am werie and hase loste my hope, and as I promytt hym
 & kepид it not, now I am servid on þe same wyse."

¹ MS. *either, say, corrected to saw, or vice versa.*

DCCLXXXV.

Vsurarij pena aliquando visibiliter demonstratur.

Cesarius tellis how som tyme in þe cete of Metence þer was ane vsurer þat died, & he was passand covatus. And when he drew nere his dead, he prayed his wife to lay a bag full of syluer 4 by hym when he was dead in his grafe; and so sho did. So afterward þaim happend oppen¹ þat same grafe agayn, & þai fand þerin ij tadis, ane in þe bag mouthe and a noder on his brest; & þat one of þaim drew oute penys of þe bag with his mouthe & þe 8 toder tuke þaim at hym & putt þaim into his harte, right as he had sayd; "With mony we salt fyl þine vnsaciable harte." And when þai saw þis, þai wer so ferd at þai fled away & fillid þe grafe agayn. 12

DCCLXXXVI.

Vsurarijs aliquando apparent demones in morte.

Cesarius tellis how som tyme þer was ane vsurar at was bownd to [dye]², and hym thought at he saw all þe felde full of crawis & crakis. And he began for to cry faste & sayd; "Allas! 16 alas! Se, now þai com vnto me, ffor now þai er at þe dure. And now þai er in þe howse, and now þai [er] on my breste, and now þai draw my saule oute of my bodie." And in þis crying he dyed. And þe same nyght, at many folke bothe hard & saw, þai³ lifte his 20 bodie vp into þe howse-rufe, & lete it fall ofsithis & breke all to gobettis; and all þe lyght in þe howse was putt oute, and men & women fled. & on þe morne þai fand his bodie þer all to-reven & rente, and þai tuke it & beryd itt in þe felde emang bestis. 24

Vsurarij depositum non est seruandum. *Supra de deposito, j.*¹ MS. oppend.² Latin MSS. *vsuraria moritura*.³ Latin MSS. *demones . . . cor tollentes usque ad tectum, &c.*

DCCLXXXVII.

Vsurarius debet prius restituere et postea
elemosinas facere.

Cesarius tellis how som tyme at Parissh *per* was a grete vsurar,
4 so he fell vnto compunccion and he come & askid' counsell at ane
pat hight Maurice, pat was bisshop *per*, how he mot be sayd'.
And pis bisshop had a kurk of our Ladie in byggyng, and he
cownceld' hym to giff his money holie *per*vnto. And he suspecte
8 hym somewhat in his cowncell-gyffing, and went vnto Maister
Petur at was chawntur *per*, and he bad hym go gar cry oppynlie
pat he was redie to restore vnto all men pat at he had had
wronguslie of paim; and so it was done. And pis done he come
12 agayn vnto *pe* chawntur, and tuke witnes at his consciens & said'
pat he had restorid' agayn all pat he had wronguslie gettynd vnto
all pat come vnto hym, & pis he had somewhat lefte. And pan
he said' hym burde do almos-dede, & after pat go in his sarke
16 & his breke purgh *pe* cetie nakid', and so he did'. And ane folowyd'
hym with a wande, cryand', "Behold', pis is pat man pat princes
wurshuppid' for his money!" And purgh pis penance-doyng he
his sawle was savid'.

DCCLXXXVIII.

20 *Vsurariorum elemosine non placent deo.*

Cesarius tellis how som tyme in Colayn *per* was ane vsurarie,
and he fell vnto compunccion & shrafe hym vnto a preste. And
he sayd' he wolde gyff all his gudis for Goddis sake, and pan
24 *pe* preste bad hym cut shyvis of bread' & fyll a kyste *per*with and
lokk it. And so he did'. And on *pe* toder day, when he sulde
com & se it & opynd' *pe* kyste, he fand *per* als many tadis as
he put in shyvis of bread'. And when he tolde *pe* preste *per*of, he
28 sayd'; "Loo, now, how pine almos at pou makis of pine vsurie
plesiis vnto God!" And he was ferd' & axkid' what he sulde
do. And he said', "And pou will be savid', lyg all pis nyght nakyd'

emang yone vermyñ." Lo! how grete contricion he had! For þuff all he did it with a grete vgsomnes, he layd hyñ nakid emang þis vermyñ. And þe preste lokkid þe kyste and went his ways, and on þe toder day when he oppynd itt, he fand nothyng þer bod 4 þis mans banys. And he tuke þaim & berid þaim in a porche of Saynt Geryon. And as it is sayd, þai er of so grete vertue þat vnto þis day no tade may abyde whykk within þe bowndis of þat kurk. 8

Vsurarij condentis testamentum omnia debent reportari in manus executorum, et inde debent fieri restitutiones. Supra de testamento.

DCCLXXXIX.

Vsurarius et si a peccato non abstinet, saltem debet 12 habere ¹ intencionem restituendi.

Iacobus de Vetriaco tellis how som tyme þer was a riche man, and þuf all he had mekuñ gude, nevur-þe-les to gett more gude he lete his money to hyre. Bod þe increce þerof he durste nott turn 16 into his awñ vse, bod layd it oparte at he mott restore it agayñ at his dead-day, and so he did.

DCCXC.

Vsurarij eciam post mortem ab vsuris non cessant.

Iacobus de Vetriaco tellis how som tyme þer was ane vsurar 20 & he wolde nothyng restore when he dyed, bod, for honor of þe werld, he garte deale large almos, and he bewytt in his testament a grete sowm of money and þat he chargid his sons & his frendis at it sulde be lent in vsurie iij yere after his decese, and at 24 þai sulde gyff for his sawle all þat multiplied þerof.

DCCXCI.

Vsurarius inuite moritur.

Iacobus de Vetriaco tellis how som tyme þer was ane vsurar þat lay in passions of dead, and he bega to be passyng [*hevie*] & sorow- 28

¹ MS. habet.

full, & prayed his sawle t[o] abyde in þe body & he sulde purvay
 perfoꝛ, and he promytt it gold & syluer & all þe delytis of þis werlð;
 & els he wold not gyff per-foꝛ þe valour of a sh[red] clowte¹. So
 4 at þe laste he saw his sawle wolde not abyde in his bodie bod at
 hynd burde nedelyngis dye, he wex passand wroth & sayd vnto his
 saule; “þou sawle! I sulde haue ordand þe a gude herbarie, bod
 seð þou erte so fond at þou wilt not abyde, I betече þe vnto all þe
 8 deuils in hell.” And þus he dyed and was berid in hell.

DCCXCII.

Vsurarij nomen est confusibile.

Iacobus de Vetriaco tellis how som tyme per was [a] prechur þat
 in his sermonð told of þe myschevus crafte of vsurie, and when he
 12 had done his sermonð, he bad at all men suldrise to his absolucioð
 in ordur as he callid þaim be þer offes. And furste he bad smythis
 ryse, and so þai did & he asoyled [þaim], and þai went per ways.
 Than he bad ryse baxsters, and so dyd þai, and þus he callid
 16 vp ilk crafte after other. & at þe laste he bad ryse vsuraris, and
 þuff all þer was ma in þe kurk það per was of any oper crafte, yit
 þer wolde none ryse, bod for shame þai hid þaim. And oper folke
 lughe & skornyð þaim, & all þies vsuraries rase and went oute
 20 confusid.

DCCXCIII.

Vsurarij a bonis non debent sepeliri.

Iacobus de Vetriaco tellis, when neighbors wolde haue listid vp
 þe bodie of ane vsurar þat was dead, & boið hynd vnto his grafe,
 24 þai mot not mufe it be no maner of wyse. And þai had grete mer-
 velt peroff. So emang þaim þer was one olde wyse man, & he sayd;
 “Surs, ye know wele at þe custom in þis cetie is þis, þat when
 any maner of man dyes, þase men þat er of þe same crafte er
 28 wunte to bere hynd vnto his grafe, as prestis duse prestis, & so of
 oper.” So privalie þai callid iij at þai knew wele was vsurars,
 and onone þai listid hynd vp & had hynd away, for þe devult

¹ Harl. MS. non vnā pictam.

wolde not lett his servandis to bere away his servant whã he lett
gude me[n] to do itt.

Vsurarij sepultura est sub patibulo. *Supra de*
sepultura. 4

Vsurarij aliquando moriuntur dum sunt in maiori
festo *et* securitate. *Supra de demone*, x¹, *et*
alijs locis diuersis.

Vsurarius restituens saluatur. *Supra de testamento.* 8

DCCXCIV.

Vsurarij restituere amittunt aliquando timore
paupertatis.

We rede in ‘*Libro de Dono Timoris*’ how som tyme a preste
movið ane vsurar when he was seke to dispose hyñ for þe heale of 12
his sawle, and he tolde hyñ at iij þinges was necessarie vnto hyñ,
pat is to say, fullie to be shrevyñ, & to sorow for his synys, and
to make restitucioñ at his power. And he grantið *with* gude wyñ
to do þe ij furste, bod he sayð; “How sulde I do þe thrid, for 16
þañ sulde I lefe nothyng to me nor my chylder.” And þe preste
sayde bod if he did þus, he mot not be sauid. And he axkid
if wise meñ & scriptur sayde so, and he said ya, for suthe. And
he ansswerd agayñ & sayð; “I will nevur prufe whethur þai said 20
suthe or nay, for I will make no restitucioñ.” And þus he dyed,
more dredand pouertie in þis warlde þañ evurlastand payñ in
þe toder werld.

Vulpes oracioni obedit. *Supra de oracione*, ij. 24

DCCXCV.

Vxor sine licencia viri sui exennia dare non debet.

We rede in þe ‘*Legend of Saynt Edmund, Bisshoþ of Cantur-
berie*,’ how þer was a wyfe pat luffið hyñ wele and wolde he had

¹ *A wrong reference apparently.*

had at do *with* hur, & oft sythis sho broght hym *presentis* to make
 hym lightlier to encline to hur entent. So he knew wele enogh
 hur entent, and axkid hur if sho broght hym *pies presentis* be
 4 consent of hur husband or nay. And sho sayd, nay, hur husband
 sulde nott wit what sho did vnto hym, nor yit what he did vnto
 hur. And he answerd agayn & sayd; "I will not take pi giftis
*with-out*e consent of pi husband." And þus þe wommañ *with*
 8 grete shame bare hur *presentis* agayn, and he was clere and fullie
 rid on hur.

Vxor de facili non debet haberi suspecta a viro suo.

Supra de suspicione.

DCCXCVI.

12 Vxor modica occasione est zelotipa.

Saynt Ieroñ tellis of ane pat hight Gorgias, & þuf all at he war
 chastie, neuer-þe-les he had a fayr maydyn, and here-for his wyfe
 was passand hevy & sad. So his neghburs in þe contrey, ij of
 16 þaim, fell wrath, and þis Gorgias sent þaim a fayr buke þat he
 had compylid of concorde, & sayd; "He commaundis you to con-
 cordans þat kepis [*not*] iij at concord in a howse, þat is to say, him
 selfe, his wyfe, and his maydyn ¹." So his wyfe had a grete envye
 20 at his maydeñ fayrenes, & here-for sho wold not sease, þuf all hur
 husband war not wurthie, daylie for to chyde hym, becauce sho
 mystryste hym, for þe maydeñ was fayrer þañ sho.

Vxor rixosa pacienter debet tolerari². *Supra* de
 24 paciencia.

DCCXCVII.

Vxor a viro debet corripi si ornet se ratione
 alterius viri.

Valerius tellis how a noble mañ of Rome þat was suspecte³ of
 28 his wyfe, and here-for he sayd he wolde lefe hur, ffor þe law,

¹ Harl. MS. "Iste uobis precepit
 de concordia, qui se, uxorem, ancil-
 lam, tres in vna domo, concordare non
 potuit."

² MS. tollerari.

³ Harl. MS. Romanus suspicius
 uxorem suam dimisit.

he sayd, was so þat a womman sulde not make hur fressh & gay with hur husband gude, to gyff hym þat seis hur occasion to make hur husband cukwolde. & here-for he wolde not lat hur be gayl[ie] cled, to þe entent at sho sulde not be suspecte nor broght in blame. 4

Vxor casta multum est amabilis. *Supra de castitate.*

DCCXCVIII.

Vxorem non expedit ducere.

Ieronimus¹ tellis in 'Libro de Nupcijs' of ane Aureolus Theophrasti, & in þis buke he axkis if a wise man sulde wed a wyfe, 8 and he says þuf sho war nevir so fayre, nor so wele taght, nor had nevir so honest fadur nor moder, yit nevir-þe-les, he says, a wyse man sulde not wed hur, for þis Aurelious sais it is not possible to a man to please bothe his wife & his childer; ffor wommen, he 12 says, burd hafe gold & syluer & gay clothyng, & a servand and mayny oper thyngis, & yit aft þe nyght sho wilf lyg chaterrand & say² þat þer³ is oder þat hase bettur curchus & er fressher arayed þa sh is, and if sho be wele arayed hur lykis to com 16 emang no pepul and sho wilf say, "Lo! I am þe baddeste in aft þis townd!" Also sho wilf say vnto hur husbond; "Whi beheld þou þi neghbur wyfe, & whi spak þou with þi neghbur mayden?" And when he commys fro þe markett sho wilf say; "What hase 20 þou boght? I may not hafe a frend nor a felow for þe, nor luf of a noder man bod if I be suspecte." And þerfor þer sulde no man make chesyng of his wyfe long befor, bod take such one as hym happend, whedur sho be fayre or fowle, or prowde or angry, & 24 þerfor þai sulde not be provid or þai war wed. A hors or ane ass, ane ox or a cow or a servand, aft þies sulde be provid or þai wer boght or hyrid, bod a womman sulde not a man se or he wed hur, þat he war not displesid after þai war wed. And if þou giff hur 28

¹ Harl. MS. Ieronimus. Fertur Auriolus Theofrasti 'Libro de Nupcijs.'

² Arund. MS. "Illa ornatior procedit in publicum et honoratur ab

omnibus, ego autem in conuentu feminarum despicior." Aitque; "Cur aspiciebas vicinam?" &c.

³ þer omitted and added above the line.

all þi gude to kepe, yit sho wyll trow at þou kepis som þi selfe,
 and þus sho wyll suspecte þe & hafe þe in hatered; & happelie
 afterward poyson the. And if þou bryng men of craft in-to þi
 4 hows, as tailliours or oper, it is perell for hur vnelennes. So [if]
 þou forbyd hur it wyll cauce hur do traspas. Therefoꝛ what
 profettis a diligente kepyng of a wyfe wheñ ane vchaste wyfe
 may not be kepyd, ffor þe keper of chastite is nede¹, and þat sho
 8 þat is not lustie to syn, sho may be callid' chastie. And if sho be
fayr, oper men wyll luf hur, and if sho be fowle sho wyll be prowde,
 at cauce men make mekull oñ hur, and it is full hard' to kepe þat
 wele þat many men luffis, and it is full hevy to hafe þat no man
 12 wyll cheris nor hafe in welde. Nevur-þe-les a fowle wyfe may
 bettir be kepyd þan a fayr wyfe may, for þer is no thyng bod som
 peple wyll giff þer vew and þer fantasye þer-vnto.

Vxoris malicia quam in virum cogitat quandoque in
 16 caput suum redundat². *Supra de muliere,*
 xij³.

Vxor infidelis est viro morienti. *Supra de muliere,*
 vj.

20 Vxor quandoque est occasio dampnacionis viro.
Supra de heretico.

Vxor fidelis est viro morienti. *Supra de missa, ij.*

Vxor bona prodest viro. *Supra de abbate.*

24 Vxor adultera. *Supra de adulterio.*

DCCXCIX.

Christianus. Christiani mali magis puniuntur
 in inferno quam infideles.

We rede in þe 'Life of Saynt Macharie' how oñ a day he fand
 28 a dead man head, & he spak þerto & askid' whose hede it was, & it
 ansswerd' agayn & sayd' it was þe head' of a paynom. And he

¹ Infida enim custos castitatis est
 necessitas.

² MS. *quandoque vi capit.*

³ MS. xi.

askid̃ whar þe saule þer-of was, & it sayd̃ in hefl̃; & he axkid̃ how
depe, and it said̃, als depe as fro hevynd̃ to erde. And he axkid̃ if
þer was any dipper þaṇ it, and it sayd̃ ya, all̃ fals crysteṇ meṇ, þai
er depeste in hefl̃. 4

Christus. Christi ymago. Supra de ymagine.

DCCC.

Ymago Christi miracula facit.

Eusebius tellis of þe wommaṇ þat was callid̃ Emorissa, þat
was clensyd̃ of hur sekenes be þe tuching of ow̃r Lordis hem̃, sho 8
garte make ane ymage after Cryste with clothyng & His hem̃
as sho saw Hyṇ, & oft sithis sho wurshippid̃ it, & sho sett it
in hur garte, & all̃ þe herbys grew þer¹ vnder-nethe þat befõr was
of no vertue, wheṇ þai grew vp & tuchyd̃ þe hem̃ þeroff þai war of 12
suche vertue at þai heli[d] many folke þat war seke. And as
Ierom̃ tellis, Iulianus had it away & sett þer[in] hys awiṇ
ymage, and belyfe a blaste of leuenyng come & smate it dowñ
& burn[yd it]. 16

*Ymago crucifixi sanguinem emisit. Supra de
crucifixo.*

*Ymago beate virginis infectionem² mitigauit. Supra
de Maria, x. 20*

*Ymago beate virginis anulum a puero suscepit.
Supra de puero.*

DCCCL.

Ypocrisis. Ypocrita a demone deuoratur.

Saynt Gregorie tellis how som tyme þer was a monke of grete 24
estimacioñ in his gude thewis, & passand̃ wele nurturd̃ in all̃
his oder gude werkis; as it provid̃ at end̃, he was not so

¹ MS. vpon, *erased*.

² MS. temptacionem.

inward; for he was operwas þaṇ he apperid. So hyṁ happynd
 a hevynes of his bodie & fell seke, and he garte gadder to-gedur
 all his bredur vnto hyṁ, and þai trowyng þat, & he dyed; at
 4 þai sulde hafe soṁ grete thyng of hyṁ, or els soṁ thyng þat was
 delectable for to here it of hyṁ. And when þai come aforṁ hyṁ,
 þuf all he war gretelie turment & whakand; [yit] he was compellid
 to vttyr. And þaṇ he sayd vnto þaim; “Brethir, when ye
 8 trow[yd] at I fastid with you I had meate privalie & eete, and
 perfoṛ I aṁ now giffen vnt[o a] dragoṁ to devowṛ, ffor with
 his tayle he hase vmlappid my kneis, & he hase [put] his head in
 my mouthe & suppyd vp my sawle. & with þat he stude vpp oṁ
 12 his fete and onone he was dead.

Zelus. Zelotipus est vir frequenter de vxore. *Supra*
 de suspicione.

Zelotipa est mulier de marito habita modica oc-
 16 casione. *Supra* de vxore, ij.

Explicit.

Finis adest mete, nunc explicit, ergo valete.

Pro merce tali, nunquam tantum calamavi,

20 Sed retributum, fore largum, iam puto tutum.

Preco Dei narrat, quod quarcus¹ ego vocor errat.

¹ For quartus?

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English Inventories and other MSS. in Canterbury Cathedral (5th Report, Hist. MSS. Com.).
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Biblical MS., Corpus Cambr. 434 (ab. 1375).
Hampole's unprinted Works.
be Clowde of Unknowyng, from Harl. MSS. 2373, 959, Bibl. Reg. 17 C. 26, &c. Univ. Coll. Oxf. 14.
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Boethius de Consol.; **Pilgrim**, 1426, &c. &c.
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Skelton's englisshing of **Diodorus Siculus**.
Boethius, in prose, MS. Auct. F. 3. 5, Bodley.
Penitential Psalms, by Rd. Maydenstoon, Brampton, &c. (Rawlinson, A. 389, Douce 232, &c.).
Documents from the early Registers of the Bishops of all Dioceses in Great Britain.
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Chronicles of the Brute.
T. Breus's Passion of Christ, 1422. Harl. 2338.
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Lollard Theological Treatises, Harl. 2343, 2330, &c.
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Scotch Heraldry Tracts, copy of **Caxton's** Book of Chivalry, &c., Queen's Coll. Oxford 161.
Stevyn Scrope's Doctryne and Wysedome of the Auncyent Philosophers, A. D. 1450, Harl. 2266.

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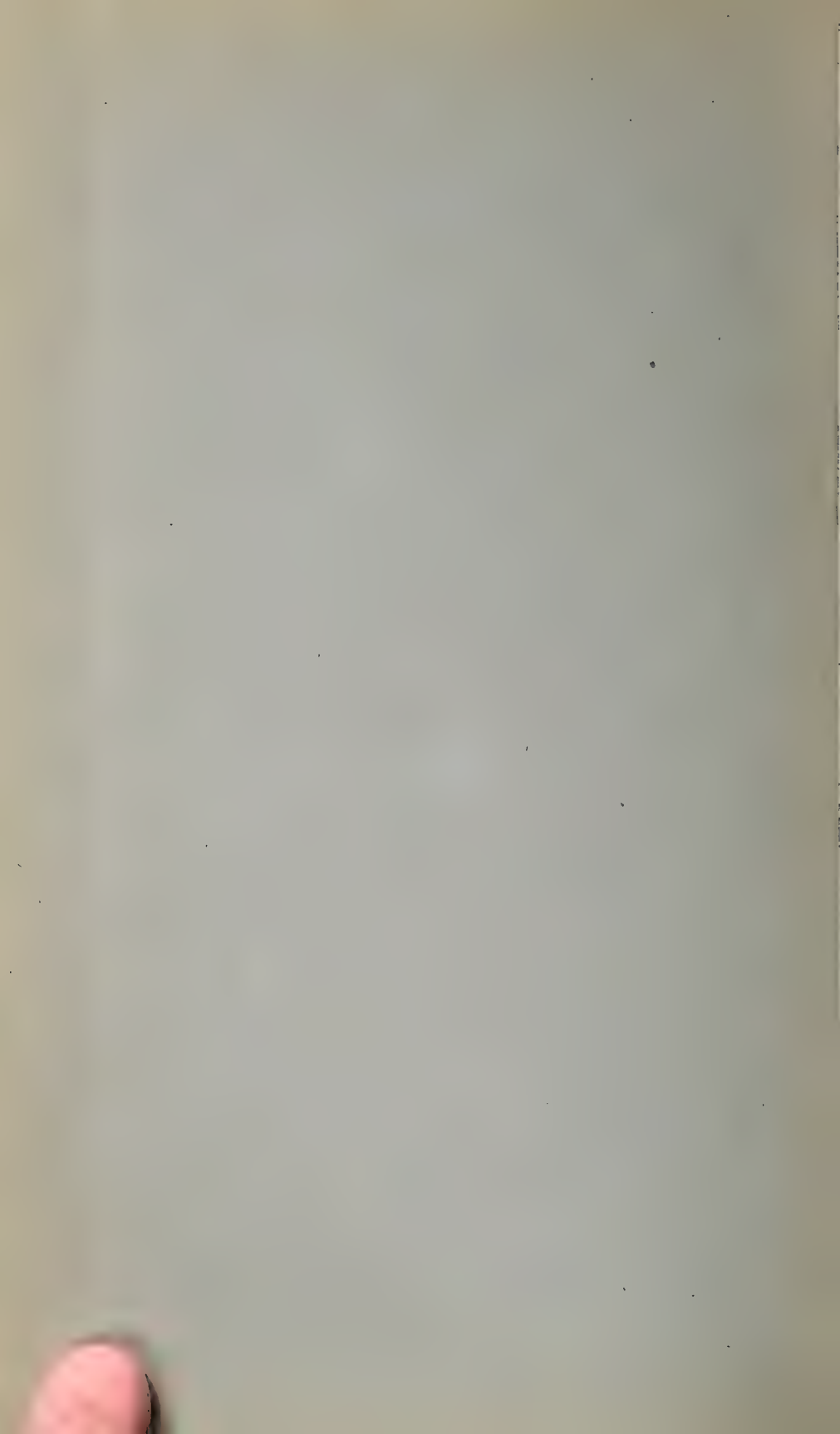
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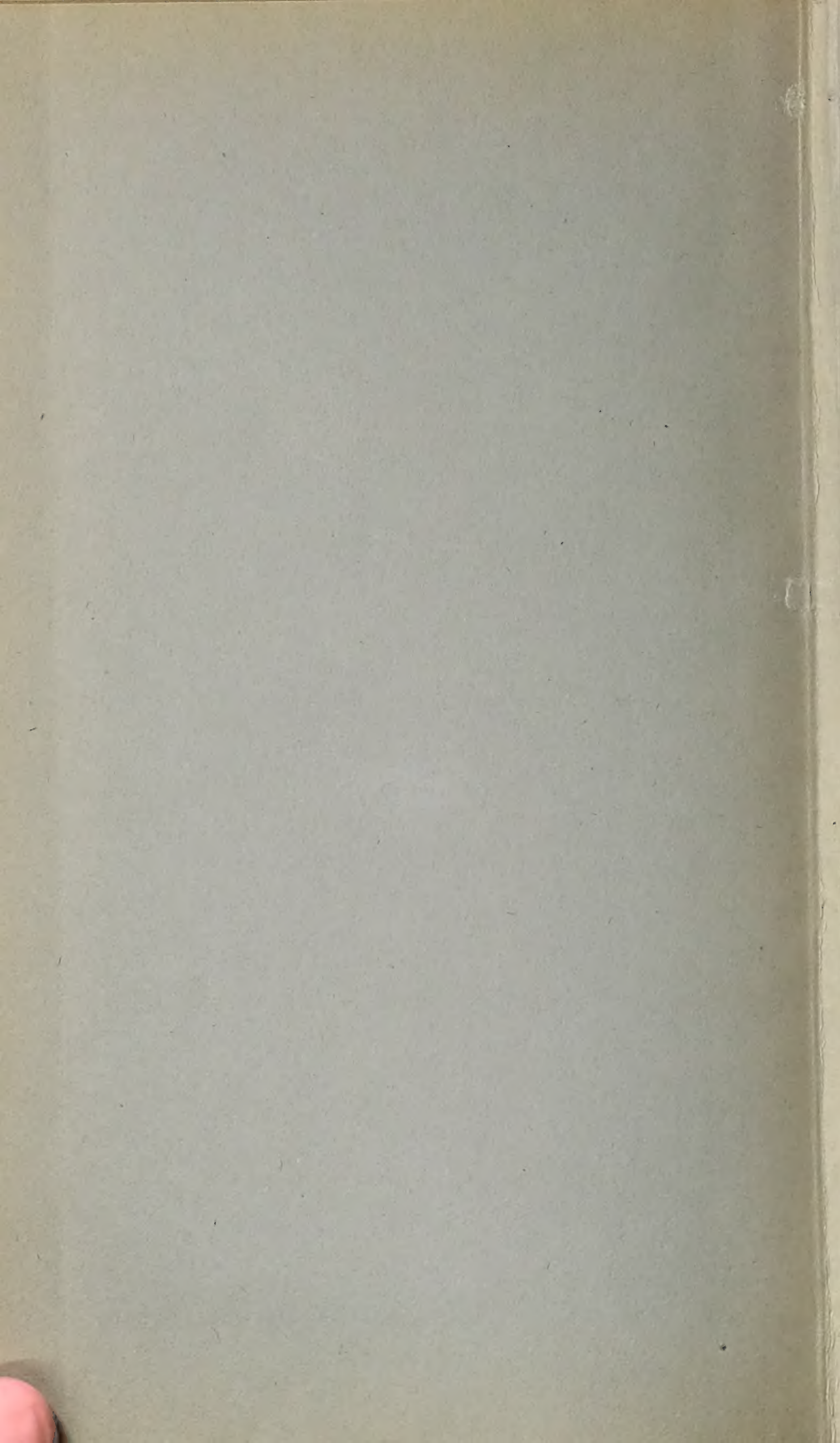
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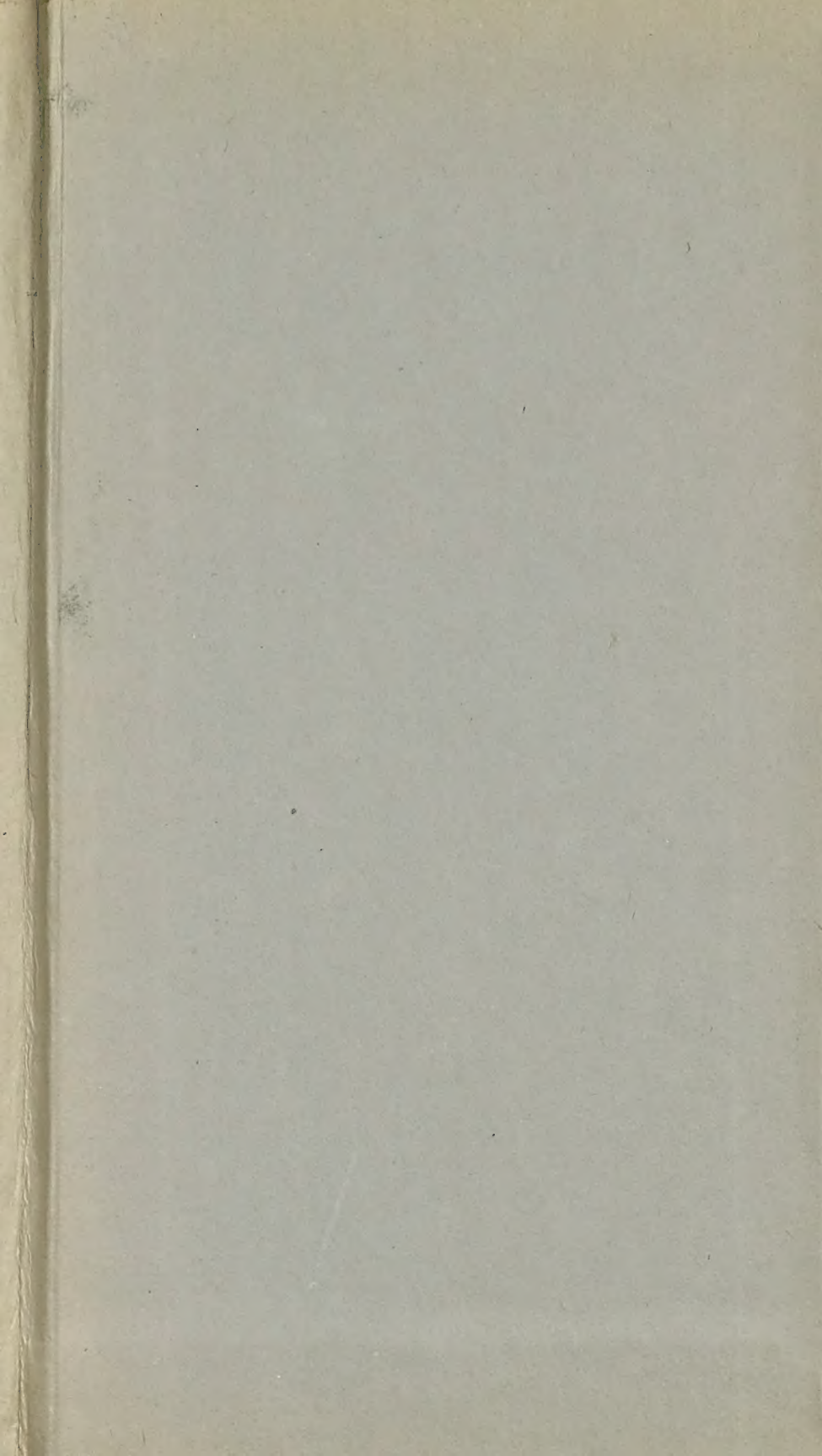
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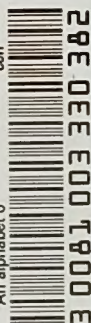




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